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1848.

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THE CATECHISM,
OR,
CHRISTIAN DOCTRINE,
BY WAY OF
QUESTION AND ANSWER,
DRAWN CHIEFLY FROM
THE EXPRESS WORD OF GOD,
AND
OTHER PURE SOURCES.

BY THE REV. ANDREW DONLEVY, LL.D.

'Hear counsel and receive instruction, that thou mayest be wise in thy latter end.'—*Prov. xix, 20.*

Third Edition.

DUBLIN :
PUBLISHED FOR THE ROYAL CATHOLIC
COLLEGE OF ST. PATRICK, MAYNOOTH,
BY JAMES DUFFY, 10, WELLINGTON-QUAY.

1848.

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APPROBATIONS.

I do hereby testify to have attentively read and examined the *Irish and English Catechism*, compiled by M. ANDREW DONLEVY, Director of the *Irish Community at Paris*, which, in all points, is very conformable to both *Scripture* and *Tradition*, and very useful to all those who are charged with the instruction of the Faithful in the kingdom of *Ireland*, as clearly containing the Articles of *Faith* and Purity of *Christian Morality*. At *Paris*, the eighteenth of *April*, 1741.

MICHAEL O'GARA, A. T. (i. e. Archbishop of Tuam.)

Similar Approbations were given at the same time by—

JAMES GALLAGHER, B.K. (i. e. Bishop of Kildare),

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PATRICK CORR, Doctor of Sorbonne, and
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F. J. DUANY, O.E.S.A. Doctor of Sorbonne,

FRANCIS DEVEREUX, Principal of the Irish
College.

PREFACE

to

THIS THIRD EDITION.

THE sale of two editions of an *Irish* work is a testimony to its merits in public estimation. The former editions of this *Irish Catechism* have been so long entirely sold off, that when old copies of either edition happen to appear on booksellers' catalogues, they are usually set down at three or four times the original publication price, and at six or eight times the price at which this volume is offered to the public. A new edition of so useful and approved a work—the *only Irish Catechism*, exceeding the compass of a few sheets ever printed on Irish soil—almost the *only Irish and English Catechism* in existence—should at no time require an apology, and may at the present moment, perhaps not unreasonably, lay claims to indulgence and favour. At no former period was so active a zeal displayed for the cultivation of the Irish language, and the publication of its monuments. A new spirit has been evoked, of greater earnestness of purpose; and its power is evinced in colleges founded distinctively for the study of the Irish language; in Irish professorships endowed, and lectures resumed after many years' interruption; in private associa-

tions of learned men submitting again, like children, to the dictation of a tutor, and the drudgery of a primer ; but, above all, in the unprecedented success, the important publications, and strengthening adolescence of recent Irish Literary Societies, comprising already about eight hundred gentlemen of all classes, and creeds, and parties. Irishmen begin to feel shame at not knowing the language of their country. In proportion as its vernacular use has been retiring farther and farther from the Eastern coast, has the study of the language, as a patriotic acquirement, been appreciated in the metropolis. Men of the first rank in learning and station now pride themselves on speaking or reading, nay, even on spelling, the language so lately despised in the peasant ; and many fondly sigh for its revival, or decorate the tomb to which, perhaps, their fathers laboured to consign it.

But this ancient language, though proscribed for ages from the court, the bar, and the city, still survives proscription, an emblem and element of Irish nationality. The Commissioners of Irish Education Inquiry state in their First Report, 1825, that "the number of Irish who employ the ancient language of the country *exclusively*, is not less than 500,000 ; and that at least a million more, although they have some understanding of English, and can employ it for the ordinary purposes of traffic, make use of their native tongue on all other occasions." Some years later, but while the census of population was still less than seven millions, the number that spoke Irish occasionally, or by preference, was estimated at 3,740,217. The language has been since that time continually

falling more and more into disuse: those, however, who can be addressed only in English are thereby exposed to overrate the rapidity of its decay. Whether we compound the decreasing prevalence of Irish with the increase of population; or survey the extent of Celtic territory, west and south of the line, from the Causeway by Athlone and Limerick to the fort of Duncannon; or contrast the numbers of those that understand Irish in the eastern half of the kingdom with those that do not understand it in the other half, it would appear probable that those who, at the present day, speak or understand Irish, must considerably exceed three millions.

If this Edition of the Catechism, originating in the necessity of providing class-books to facilitate the learning of Irish by an easy familiar text and an English translation, should be thought not well suited to its object—if Irish philologers should not value the specimen it affords of the state of the language a century ago, or the explanation of some hundreds of words that have long ceased to be familiar—it cannot fail, however, in the vastly more important good of relieving the dearth of Irish religious books, and in supplying a tolerably full exposition of the truths and moral duties of the Gospel to more than three millions of Irishmen, in that tongue which finds easiest access to their hearts.

Several large Catechisms, it is true, were formerly composed in Irish, when the population was neither so numerous, so destitute of religious instruction in Irish, nor so likely to use books for that purpose. But these are now so extremely scarce, that a *curioso* thinks himself fortunate in being able to procure them;

and so little known, that we may be excused for noticing the titles of some of them. The first of these that were written after the accession of Elizabeth to the throne, was the Irish Catechism, by Primate Richard Creagh, who, after a tedious incarceration in London, died in 1585, a prisoner for his faith. But this, and some similar works of that reign, were most probably never printed. Of those that were printed on the Continent during the seventeenth century, the present writer has now before him, 2. *An teagairt Chriostaíche* (The Christian Doctrine), Louvain, 1608, by Fr. Bonaventure O Heosa, O.M., a native of Ulster, and Lecturer in the College of St Anthony of Padua at Louvain. This book is said to have been reprinted at Antwerp in 1611, and again in 1616; but the edition printed at Rome in 1707, by Fr. Philip Maguire, O.M., is said on the title-page, and in the Editor's notice, to be the *Second Edition*. 3. "Catechismus, &c., Adhon an Teagasg Criostuidhe. Bruxellis, 1639," by the Rev. Theobald Stapleton (*Hibernice Gallduf*), a parish priest of the archiepiscopal diocese of Cashel. This is a volume in quarto of eighty pages, in Latin and Irish, printed in corresponding columns, and is, perhaps, the oldest Irish book printed in Roman characters. 4. *Paradhaig an anma* (The Paradise of the Soul), Louvain, 1645, by Fr. Anthony Gearnon, O.M., well known as the friend of Fr. Peter Walsh; a volume of five hundred pages of the smallest size. 5. *Suim bhuíodarach an teagairt Chriostaíche abhíor 7 andan* (The Essential Contents of the Christian Doctrine, in prose and verse), reprinted at Louvain, 1728. This anonymous summary, which escaped the notice of Harris,

O'Reilly, Anderson, &c., is an octavo volume of sixty-four pages, closely printed in Irish characters only, and appears to have been first published in 1664. The Censor states that it was written, Auctore R. Admod. ac Sapientiss. D.D. J. D. V. G. T. S. T. D. &c., initials which may be safely deciphered as, Reverendo Admodum ac Sapientissimo Domino, Domino Joanne Dowley, Vicario Generali Tuamensi, Sacræ Theologiæ Doctore, &c. This Dr. Dowley was titular Abbot of Kilmanagh, in the county Kilkenny, attended the famous synod of Jamestown, in 1650, as Proctor of the Clergy of Tuam, and as Vicar-General of Tuam presided at a synod of that province in 1660, and subscribed its decrees, still preserved in MS. (*penes me*). There are also some papers signed by him, as Vicar-General of Tuam, in the archives of St. Isidore's at Rome. 6. "Lucerna Fidelium...seu Fasciculus de Doctrina Christiana," Romæ, 1676, by Fr. Francis Molloy, of Meath, O.M., a Catechism of four hundred pages, which, notwithstanding its Latin title, is printed solely in the Irish language and characters.

7. The next in order is *our* "Irish and English Catechism, by way of Question and Answer," originally printed at Paris, 1742, an octavo volume of five hundred and seventy-four pages. The author, whose indifference about the judgments of men made him neither parade his name on the title-page, nor annoy others by forcing them to conceal it, was a man every way eminently qualified for his task. The Rev. Dr. Andrew Donlevy was born, we believe, in the year 1694, and received his early education in or near the town of Ballymote, in the county of Sligo, and diocese of Achonry, but on the

confines of Elphin, and not far from the counties of Mayo and Roscommon. Here his ancestors had lived in comfortable circumstances: in this locality, and in both these diocesses, his nephews and grand-nephews laboured in the sacred ministry; and here his family is still represented. Braving the dangers that then awaited a correspondence with the vocation of God to the Catholic priesthood, he secretly, probably in disguise, escaped to France in 1710, and made his collegiate studies in the Irish College at Paris. Some years before his Catechism was printed, he had taken his degree of Licentiate of Laws in the University of Paris, and had been appointed Prefect of the Irish College in that city, called The Community, an office which he still continued to hold in 1761, and we believe unto his death. Walter Harris states that he was titular (thereby meaning Catholic) Dean of Raphoe, and seeks an occasion to introduce his name, "out of gratitude," as he says, "for many favours I received from him, particularly in his transmitting to me, from time to time, several useful collections out of the King's and other libraries in Paris." But while thus assisting Harris, he was impelled by a holier zeal to prepare this Catechism for the religious instruction of his countrymen.

Several other Irish works, tending to the same object, were printed on the Continent during the seventeenth century, such as *Scaṁan Sacrameinte na h-Éire*, Louvain, 1618, by Primate Hugh M'Caghwell; *Scaṁan an Éiribail*, Louvain, 1626, by Archbishop F. Conry; "A Treatise of Miracles," chiefly those of St. Francis Xavier, in English and Irish, Louvain, 1667, by Father R. Archdekin, S.J., &c., &c. Others

of superior merit were never printed, perhaps because they were written in Ireland; such as *Eócaíir Sgíac an aífíiríñ* (The Key to the defence of the Mass); *Ṭrí bíir-ḡaoíṛe an báir*, (The threewinged shafts of death,) both by Dr. Keating, the historian, with several collections of Lives of Irish Saints, Tracts, Sermons, Hymns, and other religious poems. But as these were neither written in catechetical form, nor designed as summaries of the Christian Doctrine, they do not so immediately appertain to our subject.

While the presses of Louvain, Rome, and Paris, were thus contributing to perpetuate our language and instruct our people, the persecuted Catholics of Ireland had not at home a letter of Irish type within their reach, even if they could dare to use it. As soon as the first dawn of liberty appeared, they began to print their Irish books, as the best they could, in English characters. The earliest, perhaps, of these was "Seventeen Irish Sermons," Dublin, 1735, by Dr. James Gallagher, then Bishop of Raphoe, a work which has been twenty times reprinted. It was followed at intervals by translations into Irish, of "The Prayers and Exhortations of the Ritual;" the "Pastoral Instructions" for the people, by Dr. Bray, Archbishop of Cashel; Segneri's "True Wisdom," by J. O'Connell, Cork, 1813; "Think well on it," by E. O'Callaghan, Dublin, 1820; Manni's "Maxims of Christian Philosophy," by J. Scurry, Waterford, reprinted, 1825, &c., &c. Amongst the small Irish Catechisms, designed for children, that were printed on this plan, may be mentioned those of, 1. Dr. Michael O'Reilly, about the time of his translation from the see of Derry to

the Primacy of Armagh, in 1749. 2. Dr. M. McKenna, Bishop of Cloyne and Ross. 3. Dr. Coppinger, his successor. 4. Dr. Bray, Archbishop of Cashel, (a translation of Dr. Butler's Catechism.) 5. Dr. Kirwan, under the sanction of Dr. O Kelly, Archbishop of Tuam. 6. and Dr. McHale, Archbishop of Tuam, published at Dublin, 1843. Nearly all these Catechisms were several times republished, but, Dr. McHale's alone excepted, they always appeared in English or Roman characters.

Dr. Donlevy's Catechism, the last book of Catholic religious instruction printed on the continent in Irish characters, seems to have been the first so printed at home. Queen Elizabeth, it is true, sent over, in 1571, a fount of Irish types for proselytizing purposes; but they were seldom used, and only for that object. Since the commencement of the present century, literary societies and private enterprise established in Dublin other founts, which have regenerated the prospects of the language, and reversed its impending fate. In the course of forty years, they have given the "immortality of print" to the Transactions of the Gaelic Society, 1808; and of the Hiberno-Celtic Society, 1820; to ten quarto volumes of the Irish Archæological Society, and the first volume of the Celtic Society, together with a portion of Dr. Keating's History, 1811, and the Annals of the Four Masters, now in the press; also to the Irish Dictionaries of O'Reilly and Right Rev. Dr. O'Brien, of Cloyne; and to the Irish Grammars of Mr. Halliday, Rev. Drs. O'Brien, of Maynooth, Mason and Neilson, of Mr. O. Connellan, and the learned J. O'Donovan, Esq., besides many smaller works and detached fragments of ancient

history and poems. But, until the year 1822, no work, that occurs to our memory, had ever emanated in Irish characters from any native press, having for its object to explain to the Catholic poor their moral duties to God and man, the doctrines of their faith, or the maxims and practices of religion. In that year, the Rev. Dr. John McEncroe, now the Venerable Dean of Sydney, published in Dublin, the second edition of this Catechism, which he had begun to prepare for the press while a student of Maynooth, about three years before. It was at a later period of the same year, that the Rev. D. O'Sullivan, also a student of Maynooth at that very time, brought out his Irish translation of the "Imitation of Christ." The College of St. Patrick encouraged both these publications engaging two hundred copies of the one, and three hundred copies of the other.

This third Edition retains none of the numerous changes which Dr. McEncroe thought proper to introduce into the work, the condensation of the Preface alone excepted. It rather studies faithfully to restore the original, especially the Irish text, as a specimen of its times; and aims chiefly at reproducing in a convenient form, and at a very low price, Dr. Donlevy's Catechism exactly as he wished it to appear. The work having had the advantage of being superintended in its progress through the press by a gentleman eminently well skilled in the Irish language, it is hoped it will be found free from the many typographical errors of former editions. But otherwise, this volume pretends to no editorial improvements: its merits or defects belong entirely to the author.

THE AUTHOR'S PREFACE.

[ABRIDGED.]

THE bulk of this *Catechism* may, at first view, appear too large to those who are accustomed only to the little *Abridgments* designed chiefly for children. But on opening it, they will find that it is in two languages, and that, consequently, they have but half the volume to learn. They will also find that each half contains many things intended, not for being committed to *memory*, but for enlightening the *understanding*, and moving the *will* to virtue; and also many forms of prayers and acts of devotion, to be used morning and evening, before and after sacraments, and at other times, so as to serve as a Prayer-book to such as have no better. Towards the end of the volume, they will, moreover, find another *Abridgment of the Christian Doctrine* composed in *Irish verse* more than a century ago, by the learned F. Bonaventura O Heoghusa, O.M.: and also "The Elements of the Irish Language," introduced for the benefit of those who may wish to learn to read Irish wherein is explained the reason for writing some words and letters as they appear throughout this volume. But notwithstanding all this variety of subjects, this work is not half as large as the *Catechism* compiled by order of the Council of Trent, and ordered to be translated into the vernacular languages.

It is, indeed, a dangerous mistake, to think that the amount of religious instruction, which is suited to children, is sufficient for persons of more mature years; or that it is enough to learn by rote the Creed, the Lord's Prayer, the Commandments, the Sacraments, without knowing either the meaning of what is repeated, or the dispositions necessary for receiving the sacraments worthily. Children may learn the little abridged Catechisms by heart, for it is so much of the necessary work done: but to pretend that they may stop there, or that they know their religion, and can receive the Sacraments without a more extensive knowledge of the truths of salvation, and of their duties to God,

their neighbour, and themselves, would be a deplorable blindness. Men, though otherwise learned, cannot understand these things without study and instruction; for "*Faith cometh by hearing, and hearing by the word of Christ,*" and, therefore, through the ministry of men. Wherefore our Saviour, *the Eternal High Priest, the Pastor and Bishop of our souls*, employed much time to instruct his Apostles, and then commanded them to "*teach all nations, teaching them to observe all things whatsoever he had commanded.*"—Matt. 28. 19, 20.

People, then, as they advance in years, should learn more fully the truths of salvation: else, how learned soever in other matters, they cannot know, as they ought, the mysteries contained in the Creed, the various precepts and prohibitions of the Commandments, the efficacy of the Sacraments, and the dispositions necessary for receiving them profitably; nor the conditions, necessity, and great benefits of prayer. The unlearned can still less know these necessary truths, unless they be frequently and familiarly explained to them, and even forced, as it were, into their heads.

This, it is true, is no easy task, and requires much labour and patience. But yet it is *necessary*: a soul is worth much more; it cost the Son of God a great deal more—*His precious blood*; and yet this great ransom will not avail those who neglect to know their religion, and remain ignorant of the necessary truths. They will live and die in sin: their corrupt lives and scandalous morals will dishonour the Church of God, and injure her more than the most horrid blasphemies of Jews, Turks, and Infidels. These Catholics may, like the Jews, *boast of the Law*, but by "*prevaricating the Law they dishonour God.*" They may glory in being *children of the true Church*, which their disorders afflict—they may even at times approach the Sacraments, and *show repentance*; but they bring forth little or no "*fruits worthy of repentance*;" on the contrary, they go on, from year to year, adding sin to sin, until at length death surprises them suddenly, and hurries them to judgment.

This corruption of morals is not, however, the only evil that springs chiefly from want of instruction, and a virtuous education during youth. Millions, whose lives never shock or scandalize the world, are lost through a criminal ignorance of their duty: young people (and more die *before* than *after* the age of twenty) are very often deeply engaged, since first the inbred corruption of nature began to spring out, in many secret sins of malice, envy, impurity, revenge, vanity, sloth, &c., and remain therein for want of seasonable instruction and care, until an untimely death snatches

them away, in punishment of their transgressions.* *The imagination and thought of man's heart are prone to evil from his youth*;† and this sad proneness to sin, encouraged and excited by the torrent of bad example, seldom or never falls to cast weak and unthinking youth headlong into great disorders, even before the age of twenty, when this domestic enemy is not diligently watched and restrained by early instruction and correction. Or if such as are almost left a prey to this most dangerous foe, happen to outlive that number of years, they commonly begin to be taken up wholly with the affairs of this miserable life, and to be filled with the maxims and customs of the world. They proudly scorn to be *catechised*, although it is the duty of every one that stands in need of it, were he a king or a prince: neither are they in a disposition to profit of Sermons or Exhortations, if they chance to assist at any such, for want of good principles, and of ever having had a taste for pious or spiritual things. They harden in the evil habits they have already contracted, and generally stop not at any thing that will gratify their predominant passions, or advance their worldly interest: so that these vicious customs take such a deep root in the soul, that it is with incredible pains and combats, and by a manifest miracle of the divine grace they can be rooted out; such is the great force of bad habits, contracted in youth and increased with age. All which the great *St. Augustin* experienced in his own person, as he openly declares to the world, in his book of confessions; and is not afraid to say, that, *from a depraved will proceed evil desires;—when evil desires are indulged they become a custom; and a custom not resisted becomes a necessity.*‡ Thus the three *inveterate enemies* of the soul, the *flesh*, the *world*, and the *devil*, do combine, as it were, and conspire to the destruction of young people, and of all mankind in the bloom or flower of their age. Thus the greatest part of youth, hurried along to destruction by these three implacable enemies, abandon God when they should begin to serve him, and either are ignorant of, or ungratefully forget, the solemn promise they made him at the font of baptism, and the inestimable favors they have received from his infinite goodness; which is such a *public calamity* as ought to move every *good Christian* to utter these expressions of the prophet *Jeremy*:—*Oh, who will give water to my head, and a fountain of tears to my eyes? and I will weep day and night for the slain of the daughter of my people.*§ For, thus, the most innocent age of life, the fairest portion of God's church, is corrupted and dis-

* Job. 15. 32.; Prov. 10. 27. † Gen. 8. 21. Eccle. 7. 18; 8. 13. ‡ Lib. 8, Conf. c. 5. § Jer. 9. 1.

honoured by ignorance and sin, partly through either the negligence or ignorance and impiety of parents, who commonly bestow all their care in educating their children in vanity, and in the love of earthly goods; partly for the want of virtuous and well-instructed schoolmasters or catechists, who would zealously employ their time and labor in making youth understand the science of Salvation; partly through the fault of children themselves, who little care for instruction, and often shun it, to their own eternal ruin; and partly, also, for want of pious little books, whereby they may be instructed and formed to devotion as soon as they are capable of receiving pious impressions; for, as the Holy Ghost saith, *A child trained up in the way he should go, shall not, even when he is old, depart from it.** He saith also in another place: *Son, receive instructions from your youth, and you shall find wisdom to the end of your life.*†

It is the great scarcity of those large *Irish Catechisms*, published upwards of an hundred years ago, by the laborious and learned *Franciscans* of *Louvain*, and the consideration of those great evils which arise from ignorance, partly from want of instructive books, together with a great desire of contributing to the instruction of the poor *Irish* youth, that gave birth to the following *Irish Catechism*, wherein the Commandments, Sacraments, Prayers, &c., are treated more at large than in any *Irish* or, perhaps, *English*, *Catechism*, that hitherto appeared in print; and whereby young people, and even those of riper years, may learn, through the grace of God, to live *Christian-like*, and *be always ready to satisfy every one that asketh them a reason of that hope which is in them.*‡

The plainest and most obvious *Irish* is used throughout, preferring, with St. Augustin, *to be censured by Grammarians, rather than not to be understood by the people.* Foreign expressions, except those consecrated to religion, are diligently avoided; and care taken to explain certain words not used in some districts of the kingdom by other words set down at the bottom of the page. *The English* part is, perhaps, too literal a translation from the *Irish*. It is for the sake of those who understand only the *English*, or who may be inclined to learn the *Irish* by means of this translation. The order of the work is the same as in the *Catechism* of the Council of Trent, and the matter is chiefly taken from the *Sacred Scriptures*, the *writings* of the *Holy Fathers*, and the *decisions* of the Church. Those who profit by it are requested to pray for PHILIP JOSEPH PERROT, Lord of the Manor of BARMON, &c., Knight of the

* Prov. 22. 6.

† Eccl. 6. 18.

‡ 1 St. Pet. 3. 15.

Royal Order of St. Michael, who has long deserved well of the Irish nation, and who contributed effectually to the publication of this work. It is hoped they will also grant the like favour to the *Compiler*, who, on his part, will not fail in lifting up his heart to heaven, and humbly beseeching God that, notwithstanding his own unworthiness, the *Father of Mercies* may produce in their souls fruits worthy of His divine instructions in this book, and make its readers feel their strict obligation of serving Him, and attending to their salvation as their greatest and *only necessary* business---that the *Holy Ghost* may speak to their hearts, and move them to believe and practise what they read herein---and that our *Divine Saviour* may enkindle that great zeal, which He so often manifested for the salvation of youth, in all those who are charged with their instruction, that He may not allow those souls to be lost which He redeemed with *his precious blood*, nor permit them to *walk as also the Gentiles walk, in the vanity of their mind, having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts.*---Ephes. 4. 17, 18.

AN
τεαδαργς ρηγορδουθε,
Οο ηέηη
CEASDA A3US FRE3ARCA.

THE CATECHISM,
OR,
CHRISTIAN DOCTRINE,
BY WAY OF QUESTION AND ANSWER.

AN

TEAZARZ CRJORDUDE,

DO MEIR

CEASDA AZUS FREAZANTA.

DO mōr-tadbaēt an Teazarz Chrijordude,
azyr Do'n Whod ari a neirdeari zo tair-
beac mir.

Ceird. Cierd ē an nī an Teazarz Crijor-
dude?

Freazra. A tā Whirgāð rollēir, ročez-
riona ari * Altaiβ an Chreidiñ Chrijordamīl,
noč a tā mactanač cym Slante an Anna;
azyr ari Neirib oile do beānar nē Tročezib
De.

C. An ēizean Wear mōr a beir ari an
dTeazarz Crijordude, azyr ēirdeac leir zo
dēmačac?

F. Ir ēizean zo deimīn: do brij zo brel no
hiae am fēin, azyr fōr tairbeac azyr mact-
anač dēne.

* Airtiozalaiβ.

THE
CATECHISM,
OR
CHRISTIAN DOCTRINE,
BY WAY OF QUESTION AND ANSWER.

The great importance of the Catechism, and the manner of listening to it with benefit.

Question.—WHAT is the Catechism?

Answer.—It is a plain and intelligible explanation of the Articles of the Christian Faith necessary for salvation; and of other points belonging to the service of God.

Q. Is it requisite to make great account of the Catechism, and to listen to it attentively?

A. It is certainly; for it is very good in itself, and likewise both useful and necessary for us.

C. Cionnar iſ majt é anſ fêjn?

F. An mêtđ žyr ab ionann é ažyr an Teažarž, do mên Crijord ažyr na hAbrcol dên.

C. Cionnar iſ tairbeac ažyr iſ mactanač dên Aije éabairt do'n Teažarž Crijordê?

F. Do brijž žo bfoolvmanh Neac žac Nj a ta mactanač évm a ſlanhžte, an tan do beir Aije dđ; ažyr žan rin, žo mbiađ na hAinhêior, ažyr damanta žo rijordê.

C. Cierd iſ éizion do đernam, évm Tairbe do brajn ar an dTeažarž Crijordê?

F. Nj folajn Nêjte árijžte do đernam rójme, né na linn, ažyr na điađ.

C. Cierd iſ cōjn do đernam rójme?

F. Aijn * dTyr, iſ cōjn éeacđ đa foblvn majlle lé Rén žhđđžad aijn: an daria Nj, Dia d'adnađ ažyr do žêđe, an tan érvžfar évm na hAje, ionn a mbiađ an Teažarž Crijordê đa mênad; 3. E fêjn d'jomévr žo cijn, † cwhiorac

C. Cierd eile iſ cōjn fōr do đernam?

F. Iſ cōjn Urvnađ do đernam an aoin-ſeacđ rir an tSazant, no né Fean mênſte an Teažarž Chrijordê.

C. Cierd i an Urvnađ do nj tſ?

F. Deirjm: "O a hTijearna, tſé do Whōn-
" érvcalje, mên dan žac Nj a ta mactanač évm
" Eolvſ d'fažal oſt, évm do žnađhžte, ažyr
" évm do Naom-čola do đernam."

C. Cierd iſ cōjn do đernam an Airmir an Teažarž do mênad?

F. Iſ cōjn érvdeacđ rir žo hAjeac, macanta, mođamhl, amhl iſ đa mbejt ar dTijearna Jora Crijord až calnt.

* dTyr.

† dircpêldeac.

Q. How is it good in itself ?

A. Inasmuch as it is the same doctrine, which Christ and the Apostles have taught us.

Q. How is it useful and necessary to pay attention to the Catechism ?

A. Because by paying a due attention to it, we learn all that is necessary for salvation ; and that without this attention, we shall be ignorant thereof and eternally damned. 1 Cor. c. 14, v. 38.

Q. What ought to be done, in order to benefit by the Catechism ?

A. There are certain things to be done before, at, and after it.

Q. What is fit to be done before it ?

A. First, it is requisite to come to learn it with a resolution of benefiting by it. 2. To adore and pray to God, when we come to the place where the catechism is to be taught. 3. To behave ourselves quietly and decently. 1 Cor. 14, 40.

Q. What else is to be done before it ?

A. It is proper to pray along with the Priest, or catechist.

Q. What Prayer do you say ?

A. I say : *O Lord, through thy great mercy, teach me all that is necessary for knowing thee, for loving thee, and for doing thy holy will.*

Q. What is proper to be done while the catechism is taught ?

A. It is fit we should listen to it with attention, modesty, and respect, just as if our Lord Jesus Christ were speaking to us. Luc. 10. 16.

C. Շքե՛ծ ի՛ր Ը՛մբն ծո ծընան տար է՛լ ի՛ր ան Եա-
շա՛րհ Շի՛նթօրծո՛ւն ?

F. Ի՛ր Ը՛մբն Եր՛եւանք ծո Երե՛ւն մե Ծա՛ աշր
Յիսա՛ յարիւծ՝ Ը՛մբն Ը՛մբն յիշե՛ Ը՛մբն Ը՛մբն
Ը՛մբն, աշր Ը՛մբն* Ծի՛նթօրծո՛ւն ծո ծընան ծո.

C. Եւ մե՛ծ Ը՛մբն Ը՛մբն յիշե՛ Ը՛մբն յիշե՛
Շի՛նթօրծո՛ւն ?

F. Ա յՇի՛նթ Ը՛մբն. Ը՛մբն յիշե՛ Ը՛մբն. Ը՛մբն յիշե՛
Շի՛նթ Ը՛մբն Ը՛մբն † Ալա՛ն ան Շի՛նթօրծո՛ւն; ի՛ր ան
Ը՛մբն Ը՛մբն Ը՛մբն Ը՛մբն Ը՛մբն Ը՛մբն Ը՛մբն Ը՛մբն
Ը՛մբն; ի՛ր ան Ը՛մբն Ը՛մբն Ը՛մբն Ը՛մբն Ը՛մբն Ը՛մբն
Ը՛մբն; ի՛ր ան յՇի՛նթօրծո՛ւն Ը՛մբն Ը՛մբն Ը՛մբն
Ը՛մբն աշր Ը՛մբն ան Արա՛ն.

* Ը՛մբն-Արա՛ն.

† Արա՛ն-Արա՛ն.

Q. What is fit to be done after the catechism is over?

A. It is proper to give thanks to God, and to beg the grace to retain what we heard, and to profit by it. 2 *Cor.* 6. 1.

Q. Into how many parts is the catechism divided?

A. Into four parts; the first treats of the articles of faith; the second, of the commandments of God and the church; the third of the Sacraments; the fourth, of hope and prayer. *Catech. Conc. Trid. Pr.*

ԱՆ 1. ԲԱՆՈՒ.

ԾԱՆՈԹԱՅԻՆ ԱՄ ԸՆԴՈՒՄ.

ԱՆ 1. ԼԵՅՈՒՆՈՒ.

Ծօ Շիրմնաճ աշար ծօ Շիրմն առ Ծոն.

Ծ. Շիրմնաճ աշար ծօ Շիրմն առ առ*
Ծառալ հԵ՛՛?

Ծ. Շիրմն ա-Շիրմնաճ.

Ծ. Շիրմն է առ Շիրմն ծօ Շիրմն Շիրմն, առ
առ ծօ Շիրմն առ առ Ծառալ հԵ՛՛?

Ծ. Ծօ Շիրմն ծօ Շիրմն առ Շիրմն, առ
առ ծօ Շիրմն ծօ Շիրմն, ծօ Շիրմն, ծօ Շիրմն, ծօ
առ ծօ Շիրմն ծօ Շիրմն ծօ Շիրմն.

Ծ. Շիրմն Ծ՛ առ Շիրմն Շիրմն առ Ծառալ ծ՛?

Ծ. Ծօ Շիրմն Շիրմն ծօ Շիրմն, ծօ Շիրմն առ
Շիրմն, ծօ Շիրմն ծօ Շիրմն, աշար ծօ Շիրմն
առ Շիրմն ծօ Շիրմն ծօ Շիրմն ծօ Շիրմն.

Ծ. Շիրմն իր Շիրմն ծօ Շիրմն առ Շիրմն ծօ
Շիրմն?

Ծ. Շիրմն Շիրմն Շիրմն ծօ Շիրմն.

Ծ. Շիրմն է առ Շիրմն Շիրմն?

Ծ. Շիրմն Շիրմն Շիրմն Շիրմն, աշար Շիրմն
առ Շիրմն ծօ Շիրմն, ծօ Շիրմն ծօ Շիրմն.

* Շիրմն.

† Շիրմն.

THE FIRST PART.

THE ARTICLES OF FAITH.

THE FIRST LESSON.

Of the Creation and End of Man.

Q. Who created you and placed you in the world?

A. Almighty God. *Gen.* 1. 27. *Eph.* 3. 9.

Q. What good has God done you, when he made you?

A. He gave me, together with a body, a rational, spiritual and immortal soul, capable of possessing himself during all eternity. *S. Jo.* 3 c., 15, 16 v.; 1 *Epist.* 3. 2; *Wisd.* 3. 2. &c.

Q. For what end has God placed you in the world?

A. In order to know, love and serve him, and thereby merit life everlasting. 1 *Thess.* 4. 3.

Q. What must we do to answer that end?

A. There are four things to be done.

Q. What is the first?

A. To believe firmly whatever God has revealed, and the church teacheth us. *S. Mat.* 18. 17; *S. Jo.* 8. 24.

C. Cnerd é an dara Ní?

F. **ԱՅԵԱՆԵԱ** **ՕՔ** **ԱՅՐ** **ՆԱ** **ԿԵԱՅԼՎԻՐԵ** **ԾՈ** **ՇՈՐՈՒՆ** **ԼՅՈՒՆ**.

C. Cnerd é an tpeaf Ní?

F. **ՈՒ** **ՏԱԿԱՄԱՆԻՄԵ** **ԾՈ** **ՃԼԱԿԱԾ** **ՄԱՅԼԵ** **ՄԻՐ** **ԱՆ** **ՕԼԻՄՊՅԱԾ** **ՄԻ** **ՊԱՇՏԱՊԱՇ**.

C. Ըսեմք ան շատիմա՞ծ Ní?

F. **ԱՆՈՒ** **ՕՒՇՇԱՐ** **Ա** **ՇՐԻ** **Ա** **ՆՈՒԱ** **ԱՅՐ** **Ա** **ՇՐԻ** **ԲԱ** **ՆԱ** **ՇՐՄԱՅԻՐԵ** **ՇՈ** **ՄԻՊԵ** **ՇՐԵԱՐ** **ԱՆ** **ՍԻՊԱՅՅ**.

ՇՐԱԾ **ԱՆ** **ԼԵՅՅՈՒՆՐԵ**.

Ní **ԲՈՒՅՐԻ** **ՏՎՈՐ*** **ՄԱՅԱՊԵԱԾ** **ՇՈ** **ՄԻՊԵ** **ՇՐԵԱԾ** **ԲԱՐ** **ՇՐԻ** **ՈՒԱ** **ԱՐԻ** **ԱՆ** **ՇՏԱՅՅԱԼ** **ՄՈՐ**; **ԱՅՐ** **†** **ԲԵՐՈՒՄ** **ԾՈ** **ՇԵՐՊԱՆ** **ՇՐ** **ԱՐ** **ՅՇՈՐԻ**, **ՇՐ** **ԱՐ** **ՆԱՊԱՄ** **ԱՅՐ** **ԾՈ** **ՅԱՇ** **ՇՅՈՒԼԱՅԵ** **ԵՐԼԵ** **ԾԱ** **ԲԵՐԱՊԱՄԱՐ**, **ԾՈ** **ՆԵՐԻ** **ՄԵՐՈՐԵ** **ԱՅՐ** **ՇՈՒԱ** **ԱՐ** **ՅՇՐՈՒՆՅՇՇՇՇՇՇ**.

ԱՆ 2. ԼԵՅՅՈՒՆ.

ՕՐՆ **ՇՐԵՊԵԱՆ**.

C. Cnerd é an Ní an Chreideam?

F. **Ա** **ՇԱ** **ՏՐԵԱՅԼԵ** **ՃԻԱԾԱ** **ԱՅՐ** **ՏՈՒՐ** **ՊԵԱՆԾԱ** **ՇՐԵ** **Ա** **ՅՇՐԵՐՈՒՄԾ** **ՅԱՇ** **ՎԵԼԵ** **NÍ** **ՇՐՈՒԼԼԻՅՅ** **ՈՒԱ** **ԾՈՆ** **ԵԱՅԼՎԻՐԵ**.

C. Cnerd ԲԱ **ՆՇՈՐՊԵԱՐ** **ՏՐԵԱՅԼԵ** **ՃԻԱԾԱ** **ԱՅՐ** **ՏՈՒՐ** **ՊԵԱՆԾԱ** **ԾՈՐՆ** **ՇՐԵՊԵԱՆ**?

F. **ԾՈ** **ԲՐՅՅ** **ՅՐԻ** **ԱԾ** **Ե** **ՈՒԱ**, **ՇՐԵ** **ՆԱ** **ՊՈՐՈՐՈՇՇՇՇՇՇ** **ԱՐԵ**, **ԾՈ** **ՇՈՐՊԵԱՐ** **ԱՆՆ** **ԱՐ** **ՅՇՐՈՐՇՇՇՇ** **ԱՆ** **ՊՈՐՇՇՇՇՇՇՇՇՇՇՇՇ** **ՇՐԵ**, **ՆԵ** **ԲՐՈՒԼԼԻՅՇՇՇՇ** **Ե** **ԲԵՐՆ** **ՏՎՈՐ**.

* **ՄԱՅԱՊԵԱԾ**.

† **ՎՐԱՅԾ**.

Q. What is the second thing?

A. To fulfil the commandments of God and the church. *S. Mat.* 19. 17. *Hebr.* 13. 17.

Q. What is the third?

A. To receive the sacraments with the necessary preparation. *S. Mat.* 7, 6, 28, 20. *1 Cor.* 11. 20. &c.

Q. What is the fourth thing?

A. To put our hope in God, and to have recourse to him often by prayer. *Os.* 12, 6. *S. Mat.* 12. 21. *Ephes.* 6. 10. 18. *Hebr.* 4. 16.

The Fruit of this Lesson.

We should often consider for what end God has placed us in the world; and make use of our body, of our soul, and of every other gift we received, according to the will and intention of our Maker. *1 Cor.* 10, 31. *Coloss.* 3, 1, &c,

THE SECOND LESSON.

Faith Expounded.

Q. WHAT is Faith?

A. It is a divine virtue, and a heavenly light, whereby we believe all that God has revealed to his church.

Q. Why is faith called a divine virtue and a heavenly light?

A. Because it is God, through his great mercy, that infuses this valuable gift into our souls by which he reveals himself to us. *S. Jo.* 6, 44. *Phil.* 1, 29.

C. An mactanac do Neac Crefdean do beic aise?

F. Եր րիւստանա՛հ; ծօ երկնց նա՛հ բերժիր ձօր-
 Նեա՛հ ծօ իկարչած չաղ Շրեւեան.

C. Devna Injoni Crebini?

Բ. “Օ և ԿԻՃԵԱՐՈՒՄ, լրեւծւոյն չօ ծղոնջմալեա
 “ չա՛ն Ոյ ծ’բօլլրիճիւր, և՛շր չա՛ն և մի՛նքսոյն տ’
 “ տրեար ադ Նաօմ Եւզլւր չատրկե; ծօ Երիճ
 “ չօ Երլ տ’ ու բիրոնեա՛ն յօղոյն ծօ Երլա՛նալե.”

C. An b'fál ré d'fíacáil ón ngníomh Cne-
driú do d'ernaíom ó Am go hAm?

F. Իւ թա ծ'բլաճաիծ արի չաճ Լեաճ ծար ջլաճ
 Բարձեաճ, ան թաղ ծո շիճ* Շլալ աջար Եօրմիս
 շիճե, չաճ Ոյ, ծ'բօլլրիճ Օլա ծո'ն Եաճար, ծո
 շիճեաճ ծո ղա շիճե չո Բարձիւղ; աջար և
 Շիճեաւի ծո շիճ և ղՅիւղ չո Լաճեաւի, աճ
 Եաճար և Եաճա ծո ղար ծիճիճ Օե.

Ե, Երեւ էլե ա չա՞ծ քիչ օրսն ո՞ւր
նա՞ծ?

F. Ա թա ծ'իւսարի օրսոյն Յօ ցոյցե՛լ եր-
 շիւ աղ քրիստոն ծ'իւսարն աշր ծօ քրիսեաճ Յօ
 ծառնիոն; Յօ հԱյրիճե աղ թա իր Զօյան կոն յա
 Տաքրամբնե ծօ ճիւսաճ.

Ը. Եւ երբեքդ չես եղբայրս ասել ընդ քեզ, որ ես ծ'բնական
 օրհնող ծ'բնական աստիճանով եմ իմանալով:

F. A 3Cne na nAbrool.

C. Ան երբև ծ'իւնն օրսն բոլոր Շինն ու
ն'արծոլ ծօ ճիշտ աշտն?

F. Ա թա Ծ'ԲԱՃԱԼԾ օրհոյդ յի հԵԱԾ ամայն և բլօր Ծօ ԾելԾ ԳՅոյդ, ԳՇԾ բօր բլօր Շէլլե յա յԱյրԵլօՅրԼ, և թա յոյԾԵ.

* περὶ τὴν ἡδύτητα.

† քրիտոն ԱյրէլօՅալ.

Q. Is faith necessary for every one ?

A. It is ; for without faith none can be saved.
Heb. 11. 6.

Q. Make an act of faith ?

A. *O Lord, I do firmly believe whatever thou hast revealed, and all that thou teachest me by the holy Catholic Church; because thou art most true in thy words.* *Ps.* 18. 8. *2 Cor.* 1. 18.

Q. Are we obliged to make an act of faith from time to time ?

A. Every one that has been baptised is obliged, when he comes to the use of reason and years of discretion, to believe firmly from his heart all that God has revealed to the Church ; and to put his faith daily in practice, by living up to the law of God. *1 Cor.* 16. 13 ; *Heb.* 10. 38.

Q. What else are we obliged to do ?

A. We are undoubtedly obliged to learn, and firmly believe, the principal articles of faith ; particularly when we have a mind to receive the Sacraments. *S. Mark,* 16. 16 ; *Heb.* 10. 22 ; *S. Carol. Act. Mediol. Eccl. part. 4. Instruct. ad. Confess.*

Q. Where are those principal articles to be found, which we are obliged to learn and believe ?

A. In the Apostles' Creed.

Q. Are we obliged to know the Apostles' Creed ?

A. We are obliged not only to know it, but also to know the meaning of the articles it contains. *S. Mat.* 13. 14. 15 ; *Ephes.* 5. 17 ; *S. Carol. ibid.*

Q. Say the Creed?

A. I believe in God, the Father Almighty, maker of heaven and earth; and in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell; the third day he rose again from the dead; he ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence he shall come to judge both the quick and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of Saints; the remission of sins; the resurrection of the flesh; and the life everlasting. *Amen.*

Q. Why are we obliged to believe all these things?

A. Because God, who can neither deceive nor be deceived, has revealed them all. *2 Cor. 1. 18, 19, 20.*

Q. How do we know for certain that God has revealed them?

A. We know it from the holy Catholic Church, which God commanded us to obey, and with which he promised to be to the end of the world; and to teach her all truth. *S. Mat. 18 c. 17 v. 28 c. 20 v.; Jo. 16, 13.*

The Fruit of this Lesson.

First, to give thanks to God, for the virtue of faith which we received in baptism; to make an act of faith often; to resolve every day, to live and die in the Roman Catholic faith; never

Chatolice Romanac; ʒan ar ʒCneidean do
fernad zo bracthe brejetn na pe ʒnjom.

2. A beje d'etcollac pa'n d'Teazarz Cnjo-
r-dhe d'fozlm, azur do m'nad do'n m'ntin a
a ta f'ar Smact.

3. ʒnad azur Wear mōr de beje azenn ar
Eazlar De, azur for ʒhe azur conʒnad pe
L'et teazartze an tSoirtzeil.

AN 3. LÉJĴIONN.

Do Dia.

C. Cnevd e an cnevd Nj jr éjĴion do ʒac vle
Chjo-r-dhe do cnevead?

F. ʒo b'el Aoin Dia amain ann.

C. Cja he Dia?

F. Cnrtajzeon Neime azur Talman, azur
Ajo-r-niz ʒac vle Neje.

C. An f'elom leat a m'ntzad, ar mōd eile,
cnevd e an Nj Dia?

F. Jr f'elom liom; jr ead jr Dia ann, Spio-
nad rĴom-dhe, nō m'at, nō iomlan, vle-a-c'mac-
tac; a ta ann ʒac vle Aje, do éj ʒac vle Nj,
azur do r'rtmar jad vle.

C. Cnevd pa nDein t' ʒur Spionad Dia?

F. Do b'iz nac b'el Corp na Aoin-nj cor-
porā aje.

C. Cnevd pa nDein t', ʒo b'el pe nō m'at
azur nō* iomlan?

F. Do b'iz ʒo b'el M'at or cionn ʒac

* fommbe.

to deny our faith, either by word or deed. *S. Mat.* 10, 33.

2. To endeavour to learn the christian doctrine; and to teach, or get it taught, the people that are under our care. *1 Tim.* 5. 5.

3. To love and esteem greatly the church of God; and likewise to pray for and assist the teachers of the Gospel. *1 Tim.* 5. 17; *Heb.* 13. 17.

THE THIRD LESSON.

Of God.

Q. WHAT is the first thing that every christian ought to believe?

A. That there is only one God.

Q. Who is God?

A. God is the maker of heaven and earth, and sovereign Lord of all things. *Gen.* 1. 1. &c; *1 Tim.* 6. 15.

Q. Can you explain, in any other way, what God is?

A. Yes; God is an Eternal Spirit, infinitely good, infinitely perfect, infinitely powerful; who is in all places, sees all things, and governs all.

Q. Why do you say that God is a Spirit?

A. Because he has neither body nor anything belonging to a body. *S. Luke,* 24. 39; *S. Jo.* 4. 24.

Q. Why do you say that God is infinitely good and infinitely perfect?

A. Because he surpasses in goodness all that

Պա՛րտարա ա՛յ՛ջ; ա՛յսր նա՛ն բէ՛ծիր Աօրն-նի՛ն ծօ
 Բէ՛տ ծօմա՛յտ, ո՞ն ծօրնյօմլան յի՛ր.

C. Շքե՛ծ քա՛ն յՕճի՛ն տ՛ր, չօ Բք՛ւլ քէ՛ն յԼեա-
 ծնյա՛ւտա՛ն ?

F. Օ՞ն Բրի՛շ չքի՛ն ա՛ն բէ՛ծիր Լէ՛ր չա՛ն Ո՛յ ի՛ր
 Պիան Լէ՛ր ծօ ծերնա՛ծ.

C. Շքե՛ծ քա՛ն յՕճի՛ն, չօ Բք՛ւլ քէ՛ն յՅօրնյա՛ծ ?

F. Օ՞ն Բրի՛շ չօ Բք՛ւլ չան Ե՛ր չան Օճի՛նա՛ծ.

C. Ան Բք՛ւլ Օյա՛ն ան չա՛ն յԼե՛ Այ՛տ ?

F. Ա՛ տա; ծիր՛ն ա՛ տա քէ՛ն ան Ուան՛ ա՛յսր ան
 Եալան՛ ա՛յսր ան չա՛ն Բալլ ծօ՛ն Օճիան.

C. Ան Բքա՛րտարա Օյա՛ն չա՛ն յԼե՛ Ո՛յ ?

F. Ո՛յ; բէ՛ծիր աօրն-նի՛ն ծօ Բէ՛տ ա՛ Բքօլա՛ն ան, չօ
 քի՛ր ան Տմբա՛յնի՛ծ ի՛ր * յա՛յնյա՛ծ ա՛ չՇքօյ՛ն ան
 Օրնե.

C. Շքե՛ծ քա՛ն յԱբրա՛ն տ՛ր չօ քի՛րնան քէ՛ն չա՛ն
 յԼե՛ Ո՛յ ?

F. Օ՞ն Բրի՛շ չօ Բք՛ւլ Շքիան՛ ա՛յսր Այնե՛ն ա՛յ՛ջ
 ան չա՛ն Ո՛յ, ա՛յսր չօ ծԵրչան՛ Լյա՛ն ա՛ Տաօ՛ւան
 ծօ նա Բեա՛շծա՛յնի՛ն, ա՛յսր Բյա՛նա ծօ նա ծրօ՛ծա՛յնի՛ն;
 ա՛յսր քօ՛ր ծօ Բրի՛շ նա՛ն ծԵրտեան՛ Աօրն-նի՛ն անա՛ն
 ա՛ւտ քէ՛ն յՕրնո՛շա՛ծ, ո՞ն քէ՛ն նա շեա՛ծ.

C. Շքե՛ծ յա՛ն նա քյա՛նա ծի՛շտար՛ն ծիրն ծօ ծի՛լ
 քէ՛ն Օյա՛ն ?

F. Ա՛ տա ծ'քյա՛նա ծիրնն ա՛ Պիօն՛աւտ չլօր-
 նար՛ն ծ'ա՛ծնա՛ծ, ա՛յսր ա՛ չնա՛ծնա՛ծ ծր՛ն շօրն չա՛ն
 յԼե՛ Ուե՛տ.

C. Շքե՛ծ յա՛ն քօ՛ր քյա՛ն ան չՇքնա՛յնտար-
 ծիրնն ?

F. Ա՛ տա ծ'քյա՛նա ծիրնն Բէ՛տ յի՛նալ ծօ ան
 չա՛ն յԼե՛ Ո՛յ; Եա՛յա յո՛ն Բէ՛տ ծիրնն քեանչան

is good, and that nothing can be as good or as perfect as he is. *S. Mat.* 19. 17; *S. Jam.* 1. 17; *Ps.* 144. 3.

Q. Why do you say that God is infinitely powerful?

A. Because he can do whatever he pleases. *Ps.* 113. 11; *S. Mat.* 19. 26.

Q. Why do you say that he is eternal or everlasting?

A. Because he has neither beginning nor end. *Deut.* 32. 40; *Exod.* 15. 18; *Mich.* 5. 2.

Q. Is God every where?

A. Yes: for he is in heaven, and on earth, and in every part of the world. *Deut.* 4. 39; *Baruc.* 3. 25; *Ps.* 138. 7; *Jerem.* 23. 24.

Q. Does God see all things?

A. Yes: for nothing, nay, not the most secret thoughts of man's heart can be hid from him. *Ps.* 7. 10; *Heb.* 4. 13.

Q. Why do you say that he governs all things?

A. Because he takes care of, and looks to everything: he rewards the righteous, and punishes the wicked; and likewise because nothing happens but by his order or permission. *1 Cor.* 12. 6; *Acts.* 17. 28; *S. Mat.* 10. 29.

Q. What duty are we obliged to pay to God?

A. We are obliged to adore his glorious majesty, and to love him above all things. *Deut.* 6. 13; *S. Mat.* 4. 10; *Luc.* 10. 27.

Q. What else do we owe to our Creator?

A. We are obliged to obey him in all things; to be greatly afraid of deserving his wrath; and

Ծօ՞ւլեա՞ծ; ԳՅՐ չա՞հ Աղթօ ԳՅՐ ԵՎԱՅԻՆԵԱՑ, Ծօ
ԵՒՐԲԵԱՑ ՕՐԿՈՒ, Ծ'ԲՎԼԱՆՉ Յօ ՐՈՅԺԹԵԱՑ.

Գ. Շրեթ ելե և չա՛ծ քա՛նքով օրոյն ծոծերնո՞ք:

F. Զան լաճայր շօժօժ ար Օհյա աժտ մայլե
 րէ Պար ԳՅՐ Պօծ րօ մօր; ԵրմիլՅաժ Զօ
 միլի Զօ ԲրալՅեան րէ րլոն ան Յաժ Այտ, ԳՅՐ
 Յաժ Ամ; ԳՅՐ ԺԱ ԲրլՅ րլո, Զան Աօր-ոյ Ժօ
 ծերան ան Աճալժ Ժ Էօլա.

АН 4. ЛЕЈЏОНН.

Ծ'Առնձա՛ւ Ծ' ԳՅՐ Ժ՛՛՛՛ Շրիտո՛րծ ո՛ւ
Նա՛ւմԷ՛Ա.

C. Ըստ մեյժ ԾԼԹ Կոդ ?

F. Պօլի-Օլա Գրգիւն.

С. Са мейд Беатра а нòла?

F. Ա Եսիւ եղի Բարթոն, յօծօն, աղ ԷԱԷամ,
ԱՅՐ աղ ՊԱԸ, ԱՅՐ աղ Տրիօնաճ Նաօն.

C. Զո՞ւն Եւրոպայի ?

F. If ead 30 deirhin.

C. 2n 01a an 20ac?

F. Եւ եւծ չօ ծելմիւն.

C. An Dia an Spionad Naomh?

F. 1r ead 3o deimn.

C. Ἄν τῇ * Ὁέε ἰαδ ?

Բ. Ոյ հԷսծ, աճէ ձօյն-Օյա ամալոյ ա ծԵլի
 ԽՔԱՆՐՈՆԱԵԿ; Ծօ Երէջ յաճ Երբլ աճա աճէ ձօն

* **Ἰδέτε.**

to suffer patiently whatever misery and trouble he may inflict on us. *Exod.* 15. 26; *S. Luc.* 12. 4, 5; *Heb.* 10, 36; 1 *S. Pet.* 4. 1. 13.

Q. What else do we owe him?

A. Never to speak of him but with very great esteem and respect; to consider often that he sees us in every place, and at every moment; and therefore, never to do anything contrary to his will. *Gen.* 18. 27; *Ps.* 28. 2; *Ps.* 110. 9; *Gen.* 17. 1; *Gal.* 5. 25.

THE FOURTH LESSON.

Of the Unity of God, and of the Most Holy Trinity.

Q. How many Gods are there?

A. There is only one God. *Deut.* 6. 4; 1 *Cor.* 8. 4.

Q. How many persons in God?

A. There are three Persons, to wit, the Father, and the Son, and the Holy Ghost. *S. Mat.* 28. 19.

Q. Is the Father God?

A. He is certainly.

Q. Is the Son God?

A. He is certainly. *S. Jo.* 1. 1.

Q. Is the Holy Ghost God?

A. He is certainly. *Acts.* 5. 3, 4.

Q. Are they three Gods?

A. No: they are but one God in three Persons; because they have but one only nature,

hādēp amājn azur* Aon-cadbaēt, nō Aon-
bṛnaḍar diāḡa.

C. Cnevd 1r Aijnm do na tṛj Peapronaibṛi
an doin feaēt?

F. An Tṛionhōib nō Naomēa, nō Aoin-Oia
amājn a dTṛj bPeapronaib eiōim-dealbēa.

C. An bṛxl an tAēam nōr feapn, nōr
cṛionna, nō nōr cumācēaiḡ iona an Mac azur
iona an Spionad Naom?

F. Nj bṛxl; do bṛiḡ zo bṛxliḍ na Tṛj Peap-
rona diāḡa-ṛa coimionann am ḡac xle Nj; ḡm
1r Aoin-Oia amājn iad.

C. An rine an tAēam iona an Mac azur
iona an Spionad Naom?

F. Nj rine; do bṛiḡ zo bṛxliḍ na dTṛim
d'ḡ cSionrēdeāc.

C. Cnevd 1r ēiḡion do ḡevnain cum na Tṛi-
onhōide nō naomēa d'onōirḡad?

F. 1r ēiḡion ḡvnn cneidead zo daiḡion ionṛa
bṛiṛinne nō ḡonēa-ṛa; bṛdeācṛ a bṛeḡ nē
Oia fān ḡēolṛ-ṛo do ēabaiṛ ḡvnn; azur Oia
ḡlōimnar d'adṛad a dTṛj bPeapronaib, zo
hAijṛde am Macōm azur Tṛācḡōna, azur a
dTṛṛ ḡac Uṛnaiḡē.

C. Cnevd eile 1r iḡdevnēa?

F. 1r cōm ḡvnn Dṛēmaēt do ḡevnain cṛm na
Mōm-ḡiṛinne-ṛi do mṛnad, nō ēabaiṛ ṛa deapn
a mṛnad do'ḡ Oṛvḡz a tṛ na hAinbṛiṛ.

* aon cSvbrēaiṛ.

and one divine substance. *S. Mat.* 28. 19; 1 *S. Jo.* 5. 7.

Q. What do you call these three Persons together?

A. The Most Holy Trinity, or one only God in three distinct persons.

Q. Is the Father more perfect, more wise, or more powerful than the Son, or the Holy Ghost?

A. He is not; because these three divine Persons are equal in all things; for they are one only God.

Q. Is the Father elder than the Son or the Holy Ghost?

A. He is not; because they are all three from Eternity. *Psa.* 89. 2.

Q. What must be done in order to honour the most blessed Trinity?

A. We ought to believe firmly this very obscure truth; to give thanks to God for having given us the knowledge of it; and to adore the God of glory in three Persons, especially morning and evening, and at the beginning of all our prayers. *Psa.* 117. 9; *Psa.* 62; 1. *Psa.* 140. 2.

Q. What else is to be done?

A. We should be diligent in teaching this great truth, or in getting it taught those that are ignorant thereof. *Col.* 3. 16.

ՁԱՆ 5. ԼԵՅՅՈՒՆՆ.

Ծ'իօնժօլնչած ՁիյԵ ԾԵ, աղ Ծարա Քարրա ծօ'ղ
Երիօննօրծ Նաօմէա.

C. Երբօ է էրչեար էր յե յօնժօլնչած ?

F. Եօրմժեանչաղ յա Նաժհրե ծյաչա աչար յա
Նաժհրե ծառնա յէ շէլե աղ Ձօղ թարրարն
ծյաժա.

C. Եյա ծօ Քարրօնայծ յա Երիօննօրծ յօ
Նաօմէա ծօ չլաժ Եօլն ծառնա ?

F. Ձաժ ԾԵ, աղ Ծարա Քարրա ծօ'ղ Երիօննօրծ
նօ Նաօմէա.

C. Երբօ էլլնչեար ըն, Եօլն ծառնա ծօ
չլաժ ?

F. Ելլնչե ըժ Եօր ղար Ձնամ, մար ա էա
աչնրե, ծօ չլաժ.

C. Եա հձիժ աղ աղ չլաժ ըժ աղ Եօր ղար աղ
էձնամ-րօ.

F. Ձ մերօղն յա Ձալչօրն չլօրմայրե Ձրե,
ա Ձհաժար.

C. Եյօնար ծօ էարլայծ ըօ ?

F. Լե հՅիբրչած աղ Տրօրայծ Նաղն ծօ
Երմաժ Եօր յՕՏԱ ԵՐՅՕՏՕ Ծ'իօր-իլ յա
Նաօմ-Օլչե.

C. Եյա հԵ ԵՐՅՕՏՕ ?

F. Ձն Ծարա Քարրա ծօ'ղ Երիօննօրծ յօ
Նաօմէա, ծօ չլաժ Եօլն ծառնա.

C. Երբօ է էլլնչեար աղ բօլա յՕՏԱ ?

F. Տլանչէօր.

C. Նաժ ծլչէար Օնօր ալլմծ ծօ'ղ Ձլնար ?

F. Օլչէար, Օրն Օրնչէար չաժ չլն ծօ
էլոնաժ Ծ'Ձլն յՕՏԱ.

THE FIFTH LESSON.

Of the Incarnation of the Son of God, the second Person of the Holy Trinity.

Q. WHAT do you understand by the Incarnation?

A. The union of the nature of God and of the nature of man in one divine Person.

Q. Which of the three Persons of the most holy Trinity took human nature?

A. The Son, who is the second Person of the most holy Trinity. *S. Jo. 1. 14.*

Q. What does the taking of human nature mean?

A. It means the taking of a body and a soul, such as we have.

Q. Where has he taken this body and soul?

A. In the womb of the glorious Virgin Mary, his mother. *S. Mat. 1. 18.*

Q. How came this to pass?

A. By the virtue of the Holy Ghost, the body of Jesus Christ was formed of the very blood of the blessed Virgin. *S. Mat. 1. 20. Gal. 4. 4.*

Q. Who is Jesus Christ?

A. He is the second person of the most holy Trinity made man.

Q. What signifies the word Jesus?

A. Saviour. *S. Mat. 1. 21.*

Q. Is there not a special honour due to this name?

A. There is; for it is commanded that at the name of Jesus every knee shall bow. *Phil. 2. 10.*

C. Cnervd éiallwgear an focal CRJOSD?

F. Uhwta nō Olaizte.

C. Cnervd nē an hllhwad ē, nō nē an cnreab.
Ola am?

F. Nē zac wle žmar neamda, azur nē hjom-
laine na Oiažacta fēn.

C. An Oia JOSU CRJOSD?

F. Jf ead zo cunte.

C. An bfwl fōr na Ohne?

F. A tā rē na Ohia azur na Ohne an om-
feact.

C. Sa mējd Nadwri jom JOSU CRJOSD?

F. A tajd da Nadwri, joðon, Nadwri diaža
azur Nadwri ðaonna, ðm a tā rē na Ohia azur
na Ohne.

C. Sa mējd Pearra jom JOSU CRJOSD?

F. Nj bfwl act Woin-pearra, eadon. Pearra
Whic Dē amān.

C. C'ait a bfwl an dTizearna JOSU
CRJOSD?

F. An mējd žri Oia ē, a tā rē am zac wle
ait; act an mējd žri Ohne ē, a tā rē am
Neam amān, azur a Naom-facramwnt na
hWlōra.

C. Cnervd jad na Fiača jf cearte ðwne do
ðjol lē an dTizearna JOSU CRJOSD?

F. A tā d'fiacajb omwnt a adnad azur a
molað mri an nDja, azur bñðe acarbneic mri
fa colann ðonna do žlacad mar žeall omwnt-e.

C. Cnervd eile a tā d'fiacajb omwnt do
ðernam?

F. Jf cearte ðwnt rjnn fēn d'wmlržad am
a fon-ran, noč a d'jrliz a Whōrðact ðocoim-
rijte mar žeall omwnt, an tan do cōmceanžal
an Nadwri boct nē na Phearmoin diaða fēn.

Q. What signifies the word Christ ?

A. Anointed.

Q. With what was he anointed ?

A. With all heavenly graces, and with the fullness of the Divinity itself. *S. Jo. 1. 14.*

Q. Is Jesus Christ God ?

A. He is certainly. *Colos. 2. 9.*

Q. Is he likewise man ?

A. He is both God and man. *Phil. 2. 6. 7.*

Q. How many natures in Christ our Saviour ?

A. There are two natures, to wit, the divine nature and the human ; for he is both God and man. *Rom. 9. 5.*

Q. How many persons in Jesus Christ ?

A. There is but one person, to wit, the person of the Son of God only. *Conc. Ephes.*

Q. Where is our Lord Jesus Christ ?

A. Inasmuch as he is God, he is everywhere ; but inasmuch as he is man, he is only in heaven, and in the blessed Sacrament of the Eucharist. *Heb. 10. 12. S. Mat. 26. 26.*

Q. What obligations do we lie under to our Lord Jesus Christ ?

A. We are obliged to adore and praise him as our God, and to give him great thanks, for becoming man for our sake.

Q. What else are we obliged to do ?

A. We should humble ourselves for his sake, who, upon our account, humbled his incomprehensible majesty, when he united our poor nature to his divine person. *2 Cor. 8. 9.*

UN 6. LEIĴJONN.

d'fvarĵlad an d'enne.

C. C'nevd far ĵlac Mac Dē Colann daon-
na?

F. Docvyn rynn-e d'fvarĵlad azyr do fla-
nvĵad.

C. C'nevd ē rynn lē mād, rynn-e d'fvarĵlad?

F. Cjallvĵē rē, an raorvad ō pēacad azyr ō
damnvĵad rjorrvēde.

C. C'nevd far damnvĵead an Cjnevad daonna
myn rynn?

F. Fa Earvmlaēt an ĵCevd Aēan Aēam,
azyr fōr fa na Pēacajōb do * tōlvĵeamar
rēyn do dērvam

C. C'nevd do rynn an d'Ĵĵearna iora
Cjōrō, ēvyn rynn-e d'fvarĵlad.

F. 1. Do nvĵad ē a Stabla a mearĵ Aymyn-
tead † ēĴcēillĴē. 2. do cāpē rē bĴadna dēvĴ
azyr rēcē an Ĵac vĴē Ĵnē Urvjleacēta azyr †
boētaēta. 3. do fvarv bar fa dēōjō a ĴCjnam
na Cjōjē an an Sojnn-e.

C. C'nevd ē an la do nvĵad ē?

F. La Noēlac rjmcjōll an mēōdajm-ōjōcē.

C. C'nevd ē an Nj do rynn an SlamvĴēōm
JOSU CRJOSD Ĵo hēōj a dējē mblajān
rēcēad?

F. Do cāpē rē a bēacē Ĵo bĴajvneac, azyr
beāvnaē Ĵan fōr do'ē tSaoĴal, a ĴComlvadān
a Whātan beamavĴē.

* d'ōntēĴeamar.

† brydeamla.

‡ boētvneacēta.

THE SIXTH LESSON.

Of the Redemption of Man.

Q. Why was the Son of God made Man?

A. To redeem and save us.

Q. What means redeeming us?

A. It means, to deliver us from sin and everlasting damnation.

Q. Why was mankind thus condemned?

A. For the disobedience of our first father Adam, and likewise for the sins we have wilfully committed ourselves. *Gen. 3. 6. Rom. 5. 12. Ephes. 2. 3.*

Q. What has our Lord Jesus Christ done in order to redeem us?

A. 1. He was born in a stable among brute beasts. 2. He spent thirty-three years in all manner of humiliation and poverty. 3. He died at length on the cross for our sake. *S. Luke, 2. 7. S. Luke, 3. 25. S. Mat. 27. 50.*

Q. On what day was he born?

A. On Christmas-Day, about midnight. *S. Luke, 2. 8, &c.*

Q. What has our Saviour JESUS CHRIST done until the age of thirty years?

A. He spent his life privately, and almost unknown to the world, in the company of his blessed mother. *S. Luke, 2, 51.*

C. Cnerb do minne re ð ʒloir a ðeic mbliʒan
fitead zo hʒimiri a bair?

F. Do min re do na doirib Sliʒe a Slanʒte
maile re na teaʒarʒ aʒur le na ðeaʒrompla;
aʒur for do minnib an iomab ʒoiri-mjoribvleab
cym a teaʒairʒ do cprcʒab aʒur do coimneari-
cʒab.

C. Cnerb e an la do fvan re bair?

F. ʒoine an Cherrda.

C. Cja am a fon a bfvam re bair?

F. ʒm fon an cinib danna zo hjomlan, aʒur
am fon ʒac Crijorvde fa leic.

C. Cnerb fa bfvam re bair?

F. Cym Leom-ʒnjoia do ðevnad am fon an
bPeacajð-ne, cym ʒloirib aʒur Sonar riorvde
do cilleab ðvnn, aʒur for na ʒiara ir maetanac
ðvnn cʒe ro.

C. Cnerb iad na Fiaa a ta aʒ an dʒeart-
na IOSʒ CRJOSD omm fa beic na hSlanʒ-
teoir aʒvnn?

F. ʒ ta d'fiaaib omm a ʒiadvab, aʒur
bʒeacat do bneic leir fan ʒoimajc-ri; an
nOecar zo leir do cym am, aʒur a Lort do
leanamnn.

AN 7. LEJʒJONN.

Do Rvri Djanarajð an dʒeartna IOSʒ
CRJOSD.

C. Ca hʒic an cmeab Corp IOSʒ
CRJOSD zar eir a bair?

F. Jonna an Uaiʒ.

C. Cnerb do ciallʒib na Focaj-ri do'n
Chne: "Do cvaib rior zo hifriomm?"

Q. What has he done from the age of thirty years until the time of his death?

A. He taught men the way of salvation, both by word and example; and also wrought many great miracles, to prove and confirm his doctrine. *S. Luke* 4. 15, 16, 17, 18, 19, &c. c. 24. v. 19.

Q. On what day did he die?

A. On Good-Friday.

Q. For whom did he die?

A. For all mankind, and for each Christian in particular. 1 *S. Jo.* 2. 2.

Q. Why did he die?

A. He died to make satisfaction for our sins; to merit everlasting pleasure and happiness for us; and likewise the graces necessary for obtaining this bliss. *Rom.* 3. 23. 24. 25. *S. Jo.* 10. 10. *Rom.* 7. 24. 25.

Q. What obligations do we owe our Lord Jesus Christ for being our Saviour?

A. We are obliged to love and thank him for this great benefit; to put our entire hopes in him, and to follow his example. *Rom.* 8. 35. 1 *Tim.* 1. 12. *S. Mat.* 1. 21. 1 *S. Peter,* 2. 21.

THE SEVENTH LESSON.

Of the Mysteries of our Lord Jesus Christ.

Q. WHERE was the body of Jesus Christ laid after his death?

A. In the sepulchre or grave. *S. Mat.* 27. 60.

Q. What mean these words of the Creed: *He descended into Hell?*

F. Շաղկիծ չօղծեալից ևնամ ար Տև-
նդէօրս չօ հիբլօնիս ևս յԱլիբեա՛ յօմե՛ս, իմ
ևնմանս ևս ելիւրն օ'բարշա՛ծ ար և յՅիւծիօն
սոս և յաճա՛ս:

C. Nač an ênjze rê tan êjr a bair?

F. O'ayrže rē zo glōrimar, neam-marbča.

C. Ca Trañ d'erreñze re?

F. An an tsear la tar éir a bair, eadhon,
Domnac Carza.

C. An nDeacajö ré rvar am Neam?

F. Ծօ շրայծ, Լէ դա Շիւմա՛ճտ բէյն ամալն.

C. Ca Tnat do c'vadj rvar am Neam?

Բ. Ք ՅՇողոմ ծա բիժիւ Լա յար դէրնջօ ծ
մարտարի ծօ, բածօն Օլարածայի Եօր-ձաճալա.

C. Ան ծԵլօգԲձ ՇՐԾՏԾ ար ՏԼանցեօր
 ար ծըրբած ար Ծօրմալո ?

F. Երբայն թէ քո ցոյցն քո երեսն երեսն
անոյր քո չա՛ն քե Օհրե քո թէր ք յոյժար-
էսն.

C. An l                            
                       ?

F. ԼԵՅԲԵՐԻՆ ԵՄ ԲՐԵՇԿԱՆՈՐԻՆ * ԵՄ ԵՐԵՎԱՆԻ
ՅՈ ՈՂՅԵ ՐԻՆ.

[illegible]

F. Եւ չա՛նք արդե՛ս ասո՛ւն, ո՞՞ր Եւ
Եւրոպայի մէջ Կոնստանտնուպոլսո՛ւն
Եւրոպայի մէջ Կոնստանտնուպոլսո՛ւն

† Ζενεαριλτα.

* παμπιόκυλινδα.

A. They mean that our Saviour's soul went into that part of Hell called Limbo, to deliver the souls of the just from the captivity they were in. *Ephes. 4. 8. 9.*

Q. Did he not rise after his death?

A. He rose both glorious and immortal. *S. Mat. 28. 6.*

Q. When did he rise?

A. On the third day after he died; to wit, on Easter-Sunday. *S. Mat. 28. 1, 2, &c.*

Q. Has he ascended into Heaven?

A. Yes; he ascended by his own proper power. *Acts 1. 9. 10.*

Q. When did he ascend into Heaven?

A. Forty days after his resurrection; to wit, on Ascension Day. *Acts 1.*

Q. Will Christ our Saviour come at the end of the world?

A. Yes; he shall come visibly to judge every man according to his works. *S. Mat. 25. 31. 32.*

Q. Shall the judgment of mankind be deferred until the end of the world?

A. The general judgment shall be deferred until then.

Q. Is there any other judgment besides the general judgment?

A. Yes; there is a particular judgment, which every one shall undergo at the hour of his death. *Heb. 9. 27.*

ԱՆ 8. ԼԵՅՅՅՈՆՆ.

Ծո՛ն Տրօրած Նաօմ, ծո՛ն Բաշկը, աշր՛ ծո՛ն
 շՏայծերթոր քեանծա ծո * շլաճար լոռե.

Ը. Ըլա հԷ ա՛ն Տրօրած Նաօմ ?

Բ. Ան տբար Բարբա ծո՛ն Երթոնծիծ լո
 Նաօմձա.

Ը. Ըա Երաճ ծո շրկի՛նչ ա՛ն Տրօրած Նաօմ
 շրմ ռա հԷաշկը ?

Բ. Ա շՅՅոն ծել՛ լա տար շր Ծար-ձաճալա,
 Էաճոն, Ծոմնաճ ԸրշՅՅիլը.

Ը. Ան ծԵրշճար ա՛ն Տրօրած Նաօմ ծրն՛ն ա
 ուր ?

Բ. Ծո ծերթար շ ծո ձնաճ ալ Պոծ ծոբալ-
 լոննա ծո՛ն Պոնտըն ծի՛ր օլլուրշճ ար լր շօմ
 շրմ ա շլաճա.

Ը. Ան ծրլ լճ ծ՛բլաճալ ծրն՛ն ալ ռԾճճար
 ծո շրմ ա՛ն, աշր՛ ա ձրճ ար ծո ձրճմլ ծո
 շլաճար աշր՛ ա՛ն Պաճ ?

Բ. Ա տա ձո ծարծա ; ծր լր Աօլն-Ծլա
 ալալն ռա տլ Բարրոնա ծլաձա-րա.

Ը. Ըրեր շ ա՛ն լալճ ծո ռլճ ա՛ն Տրօրած
 Նաօմ ծրն՛ն ?

Բ. Նաօմալ ծաշր ռարւրշճ լճ լրն ; աշր՛
 լօլլրլշճ աշր՛ տբօրւրշճ լճ ա՛ն Բաշկար ալ շօր,
 ռաճ լաճալ լլ ալ Տաճրա՛ն ձո ծրաճ.

Ը. Ըրեր շ ա՛ն Նլ ա՛ն Բաշկար ?

Բ. Ա տա Ըոմճրնրշճ ռա շՅրերմլշճաճ
 ձո լճ լալ ԵՏԱ ԸՐԵՅՏ, ա ձեա՛ն ծոբալ-
 լոնա ; աշր՛ լալ ռա ծլօճալը ալ Եալմ, Էաճոն,
 ա՛ն Բաբա ?

Ը. Ըլա հԷ ա՛ն Բաբա ?

THE EIGHTH LESSON.

Of the Holy Ghost, the Church, and the heavenly treasures which are received in the Church.

Q. Who is the Holy Ghost?

A. He is the third person of the most holy Trinity. *S. Mat. 28. 19.*

Q. When did the Holy Ghost descend to the Church?

A. In ten days after the ascension; to wit, on Whit-Sunday. *Acts 2. 1, 2, 3, 4.*

Q. Is the Holy Ghost given now to us?

A. He is always given in an invisible manner to such as are rightly disposed to receive him. *2 Cor. 13. 13.*

Q. Are we obliged to put our hope in him, and to pray to him as we do to the Father and the Son?

A. We are certainly: for these three divine persons are but one God? *1 S. Jo. 5. 7.*

Q. What benefit do we receive from the Holy Ghost?

A. He sanctifies and strengthens us; and enlightens and guides the Church, so that she never shall fall into error. *S. Jo. 14. 16. 26.*

Q. What is the Church?

A. It is the congregation of all the faithful under Christ Jesus, their invisible head; and under his vicar on earth, the Pope. *S. Mat. 16. 18. S. Jo. 21, 15, 16, 17.*

Q. Who is the Pope?

Բ. Ըստ րօբալերոնոյնա նա հԷաշկրե, Ըոմ-
արեան Բեաճար, աշր * ելօգարե Շիփօրժ
ար Եալար.

Ը. Ըա հի առ Էաշկր բիլլոնեա՞՞ :

Բ. Ա ռա առ ռաօմ Էաշկր Շաշօլիւ Ըօ-
մանա՞՞, ծ'ար Ըստ րօբալերոնա առ Բար.

Ը. Առ յաճտանա՞՞ ծո Ուա՞՞ ելի ռա Էաշկր ?

Բ. Իր յաճտանա՞՞ ծո ելի՞՞ ռա՞՞ ելի † Տառ-
ձա՞՞ ռե քաձալ ա մի՞՞ ծր առ Էաշկր ; ծր ոյ ելի
աճ՞՞ Աօլո-Օլա առար, Աօլո-Շիւքեառ առար,
աշր Առ-Եարեա՞՞ առար առ.

Ը. Ըրե՞՞ ծ Շիլլիշար Ըրմար նա Ուառ ?

Բ. Ըիլլիշե ռե, ծո ելի՞՞ բիլլ-Շառ
ԸՂՅՕՏՕ յիւ յառ-քալլեա՞՞ առ յոմիւր
քիլլաճալա նա հԷաշկր.

Ը. Ըրե՞՞ ծ առ Տալծիւր քիլլաճալա-րօ
առ ա ելի՞՞ ելլ նա հԷաշկր յառ-քալլեա՞՞ ?

Բ. Ու Տաքարմալա՞՞, Ուառ-յօծիւր առ
Ալլիլո, Ալլալի՞՞ նա հԷաշկր, աշր ծաձ-Օլիւ
նա ելլիւր.

Ը. Ուա՞՞ ելի ԸոմՇառձալ շիլլո ելլո նա
Ըիլլօրծիլ առ Եալար աշր նա Ուալիլ առ
Ուառ ?

Բ. Ա ռա ; ծո ելի՞՞ ծո ռՇառարալ-ռե Ալ-
լալիլ Շիւք-ռա, աշր ծո ելալիլ-րոն Ըոն-
նառ ծ Օլիա ծրոն-ռ, ռե ԵՕՏԱ ԸՂՅՕՏՕ.

Ը. Առ ծՇիլ առ Տալծիւր քիլլաճալա-րօ
նա հԷաշկր ա Տօճար ծո նա հԱռարալիլ, ա
ռա ա ելլիլաճօմ ?

Բ. ծո Շիլ ; ծր ծո ձիլիլ Տօլար աշր Բօ-
լաճ՞՞ ռե Ուառ-յօծիւր առ Ալլիլո, ռե
Ալլալիլ, աշր ծաձիլիւ նա ՅԸիլլօրծիւր.

* քար յոլալ.

† Տալալ.

A. He is the visible head of the Church, Successor of Saint Peter, and Christ's Vicar on earth.

Q. Which is the true Church ?

A. It is the holy Catholic Roman Church, whose visible head is the Pope. *S. Mat.* 10. 2. *S. Jo.* 21. 15, 16, &c.

Q. Is it necessary to be in the Church ?

A. It is, because there is no salvation out of the Church : for there is but one only God, one only Faith, and one only Baptism. *Ephes.* 5. 5.

Q. What means the Communion of Saints ?

A. It means that all the true children of Christ are partakers of the spiritual treasure of the Church. *1 Cor.* 12. 12, &c. *2 Cor.* 1. 11.

Q. What is the spiritual treasure whereof the members of the Church do partake ?

A. The Sacraments, the holy sacrifice of the Mass, the Prayers of the Church, and the Good Works of the Righteous.

Q. Is there not some union between the faithful upon earth and the saints in heaven ?

A. There is : for we pray to them, and they obtain for us assistance from God through Jesus Christ. *Gen.* 48. 16. *Zach.* 1. 12, 13, &c. *Hos.* 12. 4. *Dan.* 10 c. 21 v. 12 c. 1 v. *Jer.* 15. 1. *Rev.* 8. 3, 4.

Q. Does this spiritual treasure of the Church prove beneficial to the souls in Purgatory ?

A. It does : for they receive comfort and succour by the holy sacrifice of the Mass, by the prayers and good works of the faithful. *2 Mac.* 12. 46.

Q. What are the true children of the Church obliged to do ?

A. It is but just they should give great thanks to God, for having made them the children of so great and so good a mother, against whom all her enemies cannot prevail. *S. Mat.* 16. 18. *1 Tim.* 3. 15. *Gal.* 4. 26. *Heb.* 12. 22, 23.

Q. What do you understand by the forgiveness of sins ?

A. I understand that Jesus Christ gave power to his Church to forgive sins, and effectual means whereby men are sanctified. *S. Mat.* 18. 18. *S. Jo.* 20. 23.

THE NINTH LESSON,

Of the Resurrection of the Flesh, and of the Life everlasting.

Q. WHAT means the Resurrection of the flesh ?

A. It means that all men shall rise with the same bodies which they had in this life. *Job.* 19. 26. *S. Jo.* 5. 28, 29.

Q. Shall the wicked as well as the righteous rise again ?

A. They shall ; but the righteous shall have glorious bodies ; and those of the wicked shall be ugly and hideous. *1 Cor.* 15. 42, 43, 44—51.

Q. What reward will God give the righteous after their death ?

A. The glory of heaven and life everlasting. *S. Mat.* 25-34, 46.

C. Cnevd 1r beačđ mārtyrhac ān?

F. Ա ըստ ելի աչ քերձալն ամ Օհիւ Աչալծ ամ
Աչալծ; ելի քօր չա չրածոչաձ, աչր չա իմաձ
քիւ քաջալ ու քաջալ ան Աօրնիօր աչր և Տօնար
քիօրնաձ.

Շ. Եւ դժգոյն ճի Ծրոյն լօժէճ ծօ չի՛ն Բար
 Ե ԲՔԵԱԿԱԾ ԴԱՐԵՇԱ ?

F. Կրիճեար չօ հիբլօռն լաճ, Էաճօն, Այժ
 ան դա՛ Բրէճի՛ Դաճար Ծէ չօ Բրա՛է; ԳՅՐ
 Բլա՛ծ չա՛ Լորճա՛ծ Բա՛ծ դա՛ Տիօրա՛ծա՛ճա՛ մար՛ ան
 իյ՛ր դա՛ Ծա՛մնա՛ծ.

C. Ըստ ինչի՞նչ դժգոհ եմ Ծաղիկ, թո՛ղ քեզ աս
 և ԲՔԵԱԿԸ քո լոճի՞նքը ամառը, ո՞ր ան ինքուրս ինչ
 ծագումով Լեւոն-Յովսիմ յոմեան ասի քոյ և *
 ԲՔԵԱԿԸ ?

F. Ωο Πρὶνζαδόβιη, ἐντὶς Σεπτε Θέ το παρτζάδ
τρῆαρ να Πλαντα ἰορφαδ ἀνη.

C. Երե՞ս է ա՞յ Դայմե ի՞ր ԿՕՒՄ ԾՆՆԵ ԾՈ
ԵՐԱՅՈՒ ԱՐ Ա՞յ ՀԵՂՃՈՒՄ-ՐՈ՞?

Բ. Եր ԸՅԻՒ ԾԿԻՒ ԲԻՆԱԴՆԵԱԾ ԶՕ ՄԻՈՅԸ ԱՄԻ
ԼՎԱԾ-ՏՁԵԱՄԻ ԸՕԼԱԲԱՐՇԱ ՈՒ ԵՖԻՐԵՆՈՒ, ԱԶՐԻ ԱՄԻ
ՔԻԱՆԿԱԼԵՆ ԲԻԾՐԱՅԵ ՈՒ ԵՔԵԱԿԱԾ; ԵՈՆՈՒՐ ԶՕ
ՈՅԼԱԾՔԱԾՄԱՕԻՐ ՁԵԻՐՆԵԱԾ ԸՐՄ ՈՒ ՏՐԵԱԼԸ ԸՕ
ԼԵԱՈՒՄՆՈՒ, ԱԶՐԻ ԸՐՄ ԱՈՒ ՔԵԱԿԱԼԵՆ ԸՕ ԴԵԱԾՆԱԾ.

* bṛeacaidēad.

Q. What is life everlasting?

A. It is to see God face to face, and to love and praise him for all eternity in everlasting pleasure and happiness *S. Jo.* 17. 3; *1 S. Jo.* 3. 2; *Apoc.* 19. 7.

Q. What shall become of the wicked who die in mortal sin?

A. They shall be cast into Hell, a place where they shall never see God, and shall burn during eternity along with devils. *S. Mat.* 25. 46.

Q. Whither do those go who die in venial sin only, or who have not made full satisfaction for their sins?

A. To Purgatory, in order to satisfy the divine justice by the torments they are to suffer there. *S. Mat.* 5. 26. *Apoc.* 21. 27.

Q. What benefit are we to draw from this lesson?

A. We should think often of the unspeakable reward of the righteous, and of the everlasting torments of the wicked, that thereby we may courageously pursue virtue, and shun vice. *1 Cor.* 9. 24; *Heb.* 6. 11, 12.

ԱՆ 2. ՌԱՆՈՒ.

ԾԱՅԵԱՄԻՏԱՅԾ ԾԵ ԱՃԱՐ ԽԱ
ՆԵԱՃԼԻՐԵ.

ԱՆ 1. ԼԵՅՅՈՒՆ.

Ծ'ԱՅԵԱՆԿԱՅԾ ԾԵ Ա ՅՈՐԵՈՒՆԵ.

Ը. Շրեք է աղ ծառա Ոյ իր յաճեաղած ծո շրմ
ար ի լանդէ?

Բ. Ա շա Այեանա ԾԵ աճր յա հԵաճլրե ծո
ժոյմեք.

Ը. Շրեք, քա ծԵրՅ Ծլա ա Նաոյն ալեանա
ծհոյ?

Բ. Շրմ Յո մեթիւր յա Ոյաճլ ծ'ար յՅոյո-
նորեայն, աճ տաճարե Եոլր ծհոյ ար յա Լոճայն,
իր ճլՅոն ծո իեաճնած, աճր ար յա Տրեայլայն իր
ճլՅոն ծհոյ ծո շալճլ.

Ը. Յա մեթ Ալեքե ծա շրՅ Ծլա ծհոյ?

Բ. Շելժ յԱյեանա?

Ը. Աճար յա.

Բ. “ Շրեք, ա Պիլ, ա յԾլա Յո Յլա.

“ Նա տաճար Ալոյմ ԾԵ Յա * Բա.

“ Շոյմեք աղ շճոյն մար իր ծոյ.

“ Կաճար ծոժ հԱճար աճր ծոժ Պաճար
Օնոյ.

“ Նա ծեր Պարեած, Յոյ, յա Օրհր,

THE SECOND PART.

OF THE COMMANDMENTS OF GOD AND THE CHURCH.

THE FIRST LESSON.

Of the Commandments of God in general.

Q. WHAT is the second thing necessary for our salvation?

A. The fulfilling of the Commandments of God and of the Church. *S. Mat.* 19. 17.

Q. Why did God give us his holy Commandments?

A. To the intent they may serve as a rule for our actions, in giving us knowledge of the vices that ought to be shunned, and of the virtues which we ought to embrace. *Ps.* 118, 105. *Prov.* 6. 23.

Q. How many commandments has God given us?

A. Ten.

Q. Say them.

A. "I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage; thou shalt not have strange gods before me. Thou shalt not take the name of the Lord thy God in vain. Remember to keep holy the Sabbath-day. Honor thy father

“ Դա Բաշտիքը երեւոյց առ Քոն-ճիր.

“ Դա բաշտած եան, յա՛ն՛ լատ Բէյն,

“ Ըլան Ծոռն ելե, յա Քիւրնէր.

Ը. Շրե՛ծ է առ շԼիջն ծո չլա՛սք տ՛ր, ծո ըմ
տ՛ր Բէյն՝ ծո երօրծոյ՛ած ըմ Քիւրնէր Ծն ծո
ժօրմլոնած ?

Բ. Ծո երբիմ բա ծարա, չրնած է Ծլա մ'Քիւր-
նիջ, ծ'ար ժօրն ծան չիլլե՛ած, աչր չօ երկիծ ա
Քիւրնծա-րօն ոօ ծիրլոն՛ած, աչր րօժօրմլոնէր
մալլե ոն յա չրնարիծ.

Ը. Քն ոԾերնան տ՛ր * Բիւծմ ծո հՏիջն ար
ելօ՛ւ ելե ?

Բ. Ծո ոյմ ; րմարնիմ ար առ Լր՛ած Տա՛ւար
մօր ; ծո երբ Ծլա ծո'ն մարնի, ծո ժօրմլոնար ա
Քիւրնէր-րօն ; աչր ար յա Բլանարիծ ծօժրիօ՛-
նաչէ ոն չՇերտար առ Ծրոնչ յա՛ չՇօրմերճան
լած.

Ը. Քն ոլա՛ժան՛ած ա չՇօրմերծ չօ հլլե ?

Բ. Եր ոլա՛ժան՛ած ; ծր չիծ են ծո երբար Քոն-
ալէնն առնի տն թա՛սծ մարնէ, տլլիծ ոն
Ծանոյ՛ած րիօրմիւծ.

Ը. Զա երկ Տրմ, ոն Քիւ՛ճլօրմա յա ոՔիւ-
րնէր ?

Բ. Ք ռա Ծլա ծո չրնծոյ՛ած ծր ժօրն չա՛ն ոն
Նիւ՛ճն, աչր ար չՇօրմար մար րիմ րն ; ծր
լր է րօ Շօրմլոնած առ Ծիւ՛ճն.

* Արալ.

and mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's wife. Thou shalt not covet thy neighbour's goods." *Exod.* 20. 3, &c.

Q. What means do you take for exciting yourself to fulfil the commandments of God?

A. I consider that God is my sovereign Lord, to whom I justly owe obedience; and that his commandments are most lawful, and can easily be fulfilled with the assistance of his grace. *S. Mat.* 11. 30. 1 *S. John*, 5. 3.

Q. Do you make use of any other means?

A. Yes; I think of the great reward which God gives to those who fulfil his commandments; and of the everlasting torments wherewith the transgressors thereof shall be afflicted. *Eccli.* 1. 40.

Q. Is it necessary to observe all the commandments?

A. Yes; for whosoever transgresseth one only commandment by a mortal sin, deserves eternal damnation. *S. James*, 2. 10.

Q. What is the abridgment or sum of the commandments?

A. It is to love God above all things, and our neighbour as ourselves; for this is *The accomplishment of the Law.* *S. Mat.* 22. 40. *Rom.* 13. 9, 10.

2. LÉJÓJONN.

DO'N CEUD AJTNE.

Спејб, а 20h1c, а ηD1а 30 3lan.

C. C'hero e c'herar an c'ero A'rtre d'U'la'ac
on'nn do d'er'na'nn?

Բ. Շարժի՞ր ծ'Ալաւո՛ց օրհնող շրջեամի՜ս և ո՞՞՞յժ; ար ո՞՞Սո՛ւճար ծօ ընր անդ; և ածրած, աշտ Զրած ար չՇրջօք չօ հյոմկան ծօ էձծայրու ծօ.

C. C'nevo é rin, Dia d'admad?

F. Քի տա ածմայլ չրսի և՛ է՝ ար յԿրտաշէօրս
 և՛ չրսի ար ողորդ-նի՞ջ է; և՛ չրսի յաճ Օղորդ և՛ չրսի
 յաճ Չոլած, ծա ներք, ծո լախուր ծո.

C. **Ծերդա օրիոյն Ածրայծ?**

Բ. Ք Օհե մօլլ, ԳՅՐ Ե ԿՄՅԵԱՐՈՒ ՎԼԵԱՇՐՈՒ
ԱՇՏԱՅ, ԱԾԱԼԻՄ ԵՐ, ԳՅՐ ԱԾԻՆՅՈՒ ՅՐԻ ԵՐ ՄՕ
ՇԻՐԵԱՅՇԵՐԻ ԳՅՐ ՄՔԱՅԻԾԱՅ:

C. Cierb ciall'gear Ò'la do ÷r'ad'v'ad ó ar
 ÷'ro'ide ÷o h'iomlan?

F. Շալալէն թէ ա շրածոյճած օր շիոռն չաւ ուե
Նէթե, աշոր եթէ տօլտօնաւ ալլ բհար ծ'բվանչ
ոյօր տօլրջե, յոնա շարքեաւ Բեարչ ալլ.

C. Deyna 3njom 3hpađa De?

F. Օ ա հՄլջարիս, ելլիմ շրած օ մո իբովե
 չօ հյօմէան, աշր օր լիօն չա՛հ ուե Ռէլե Ծու;
 Ծօ երկ չօ երև էր ու մայե աշր ու՞ ջարդարիս;
 աշր չօ մերօռտի տր Ծօ յնա՛հ մօրան Սիծևի-
 բա՛ծ օրամ.

Գ. Այն յՈրդեանն որ Արեւիկի Օրհնի մօտ է-
նայիք մօտ զՆախնայիք:

Բ. Ո՛ր շուրջեան; ըստ ինչո՞ւ յօրան ան
Օրհնի ըստ Երանի ծովն ձգել ըստ Օրհն; ծովն օրհն-
անունն անուն յան ըստ Օրհն ձգել ըստ Օրհն

THE SECOND LESSON.

FIRST COMMANDMENT.

I am the Lord thy God, &c.

Q. WHAT does the first Commandment oblige us to do ?

A. It obliges us to believe in God, to put our hopes in him, to adore and love him with our whole heart. *S. Luke, 10. 27.*

Q. What is it to adore God ?

A. It is to acknowledge that he is our Maker and Sovereign Lord, and to give him all possible honour and praise. *1 Tim. 1. 17.*

Q. Make an Act of Adoration.

A. O great God, and Almighty Lord, I adore thee, and do acknowledge thee for my Maker and Sovereign Lord.

Q. What do you mean by loving God with your whole heart ?

A. I mean, to love him above all things, to be willing rather to suffer death than to offend him.

Q. Make an Act of the Love of God.

A. O Lord, I love thee with my whole heart, and above all things ; because thou art most good, and most amiable, and continually bestowest many favours upon me.

Q. Does this Commandment forbid us to honour the Saints ?

A. No ; because the honour we give them is not the same with that which we give to God ; for we honour them only as his friends and

բրօջանքէ ծկարս Ծէ, աշր մար չեալլ ալի-րիւն
ամալն.

C. Ան եքլ րէ ծկրծիոնս՝ Օնօրն ո՞ն Պօծ ալի
բլծ ծօ լաճալիւ ծօ* Օղելկի՛ն Ըրիօրծ աշր նա
Նօն?

Բ. Ա լա, մար չեալլ ալի Ըրիօրծ աշր ալի նա
Նօն, ծօ լալիւ ծ ՅԸրիւն ծօն; ամալ մար ծօ
նիւն ծօ լաճ Անա ԵՕՏԱ; չլծեա՞ծ, ո՞ր լալիւն
չօ եքլ երալծ ալի բլծ ծ երալիւն ալ րօճալ, նա ծ
նՕղելկի՛ն Ըրիօրծ նա նա Նօն.

C. չլծեա՞ծ, նա՞ լա լալիւն ծ ծա ո՞ր լա ամալն
Օնօրն ո՞ն Պօծ ծօ լալիւն ծօ Օղելկի՛ն, լա՞
Բօր Ըօրալա՞ծ Աօրն-նելլ ծօ լալիւն, ծա եքլ
ալի Նեալ իրալ, ո՞ն ալի Լալի իլօր, ո՞ն իր ալ
լիլլ լա լա Լալի?

Բ. Եր լալիւն չր լալիւն լա լա լալիւն ալի
նա լիւն լալիւն, ո՞ն ծօ լա լալիւն ծօ Օղելկի՛ն
Աօրն-նելլ լալիւն լա լալիւն լա լալիւն, լա
ալի Ըալա լա լալիւն լա լա, աշր լա լալիւն
լալիւն լալիւն մար Օղելկի՛ն, աշր լա լալիւն, մար լա,
Ծէ լալիւն լալիւն լա լա լա լալիւն լա լալիւն,
ալի Նօր նա լալիւն լա լա լա լա լա լալիւն լա
լալիւն, ո՞ն լալիւն աշր լա լալիւն լալիւն
աշր Ըրալիւն, Ծէ լալիւն աշր լալիւն լալիւն, լա
լալիւն, ո՞ր լալիւն լալիւն ալի լալիւն լալիւն, լա լալիւն
լալիւն, ալ լալիւն լա լալիւն լա լալիւն լա լալիւն
լալիւն լալիւն լալիւն լալիւն լալիւն լալիւն.

C. Ըրալիւն լալիւն?

Բ. Ծօ լալիւն լա լալիւն լա լա լալիւն լա
լալիւն լալիւն ո՞ն լա լալիւն լա լալիւն լա
լալիւն լալիւն լալիւն լալիւն լալիւն լալիւն
ալի լալիւն լալիւն լալիւն լալիւն լալիւն լալիւն
ալի լալիւն; ո՞ր լալիւն, նա լալիւն, նա լալիւն լալիւն

faithful servants, and merely upon his account. *Jos.* 5. 14, 15, 16; *3 Kings* 18. 7; *4 Kings* 2. 15. 8. 17. 22; *Rev.* 19. 10. c. 8; *Rom.* 13. 7, 8.

Q. Is it lawful to pay any honour or respect to the images of Christ and his Saints?

A. It is, for the sake of Christ and his saints, of whom they put us in mind; just as we do in regard of the name of Jesus; yet we do not believe that there is any virtue either in the sound of the word, or in the images of Christ and the saints. *Num.* 21. 8, 9. *Phil.* 2. 10. *Conc. Trid. Sess.* 25.

Q. But did not God forbid not only to show any honour or respect to images, but also to make the likeness of any thing either in Heaven above, or in earth beneath, or in the waters under the earth?

A. He did indeed expressly forbid the Jews, who were extremely prone to idolatry, even to make any such likeness, lest they should adore and worship them as gods, and thus *have strange gods before the Lord*, in imitation of the nations round about them, who all adored and served stocks and stones, gods of gold and silver, &c.; but no people do now look on this prohibition of making the likeness of any thing as obligatory or binding.

Q. Why so?

A. Because there is no danger in this age, that Christians will adore or serve the image or likeness of any thing either in heaven or on earth: it is neither stock, nor stone, nor statue of

նա Ալիքիծ, աճէ Աղչիւած ան շաջօլ, Բարիւն,
Աղիւսեանչալ ծ'ար Երանիւնի քին, աչր Ալիւսիւս
էլէ Իր Օհէ Բիւլչէ Ծո Նա Շիօրօնչիւն և յիւլչ.

C. Շիօնար Ծո Շիւրչիւս Եր, չր Իր ան Շիւլլ-
րիւ, Ծո Շիւլլիւլչ Օլա ար Նա Կիւրչիւն Շիւլլ-
լաճէ Նիւլէ ար Ել, Ծա Բիւլ ար Նիւլի ո՞ն ար
Շալիւ, Ծո ծէանած?

F. Աւա քէ ար Նա Շիւրչիւս Ծո Շիւլլիւն քէ
Երանիւն Օհ քին, Իր ան Ալիւ Շիւրչիւ, աչր ան
իօնած ծ'արիւն օլէ Ծո Շիւլլիւն ծիւլչա, ան և
նիւլիւն քէ; Նի ծիւրչալ Օհէ ծ'Ալիւսիւս, Նի
նո՞ն ծիւրչալ Օհէ ծ'օր; ու՞ն Իր Շիւլլիւն քէ լաճ
աչր քօ: Նի Երան Օհէ Շիւլլիւս Ծաճա ծիւրչա
նո լաճար-քէ, Նի Ծաճար աչր Նի լաճար
Ալիւ-նի * Շիւլլիւն ո՞ն Շիւլլիւս Ծաճա ծիւրչա
Երան ար Նիւլի ո՞ն ար Շալիւ: ար Շիւլլ չր
քոլար Նաճ Եր Իր ան Շիւլլիւն աճէ Ալիւ-սիւն,
ար Նա Շիւլլիւս աչր ար Նա Շիւլլ Շիւլլ Ծո լաճա-
Ծաճ.

C. Շիւրչիւն և ան Շիւրչիւս օլէ և Շաճ
նիւլչ?

F. Ա Շա Ծո Շիւրչիւս, Ծո լիւլիւ Ալիւն Օհ,
քին Ծո Շիւլլիւն և լաճա Նա Շիւլլիւս քին,
չէ չր լիւլիւ և Շիւլլ Ծո Շիւլլիւն Երանչէ; օր
Ծ'Ալիւն Օլա Ծո Շիւլլիւն Ծա Շիւլլիւն ո՞ն Ծա
Ալիւսալ Ծո ծէանած ծ'օր Երանչա աչր և Շիւլլ Ծո
Կիւրչիւն ար Ծա Շիւլլիւն Շիւլլիւն Նա Շիւլլիւն,
ու՞ն ծ'օլիւլչ ան Ալիւ: ծ'Ալիւն Ծո, լաճ ան Շիւլլ-
նա, Նաճար Նիւլի Ծո ծէանած Ծո Շիւլլ, աչր

* Շիւլլիւն, Շիւլլիւն.

gold or silver, but the excessive love of the world, vanity, too great a tie to our own sentiments, and other disorderly passions, that are the idols or false gods of Christians now a-days.

Q. How do you prove that it is in that sense that God has forbid the Jews to make the likeness of anything either in heaven or on earth ?

A. It is proved plainly from God's own words, both in the same place, and in several other places of scripture, where he saith, *Ye shall not make gods of silver, neither shall ye make unto you gods of gold ; which is the same thing as to say, Thou shalt not have strange gods before me : thou shalt not adore nor serve any graven thing either in heaven or on earth :* so that it is manifest, that all is but one and the same commandment, explained and set forth at large ; and consequently, that no essential part of the Commandments is left out in our short Catechisms, it being clear to the reason of a child, that if we must have but one only true God, we must not have either image, or likeness, or anything else for our God. *Exod.* 20. 23 ; 34. 15 ; *Lev.* 19. 4. *Deut.* 29. 17, &c.

Q. What other proof have we for it ?

A. It is, that among the Jews themselves, prone as they were to idolatry, there was, by God's appointment, a religious use of images : for God commanded Moses to make two cherubim or angels of beaten gold, and to place them honourably on the two ends of the mercy-seat which covered the ark : he also commanded him to make a serpent of brass, and set it upon a pole,

ա ԵՐԻ ԱՐԻ ՕՐԱՄԻ, յո՞ղար չօ ԵՐԵԱԾ չա՛հ Օ՞րնե,
 Ե՛ր ԼՈՒՔԻԺԻՐ ՆԱ ՆԱԻՐԵԱՇԱ Նի՞նե շԻՆՇԵ, ՎԻ՛շե,
 ԱՅՐ չօ ԼԵՅԵՕՐԵԱՅ Ե; Ո՛հ Ե՛ր ՔԵՐԻՆՇՈՒՄԱՐԵԱ
 ԱՐԻ ՇԻՆՇՈՏԸ ԲԻՆՇԵ ԱՐԻ ԱՆ ՉՐՈՅԻՇ, Ա՜մբ
 ԲՈՒՐՆԵԱՐ ՔԵ ՔԵ՛ն ԻՐ ԱՆ ԵՏՈՐՇԵՐԼ.

Օ՞ ԶԻՆԱՆ ԲՕՐ ՏՈԼԱՄ Ե՛Ա ՇԵՐՆԵ Ը՛ՕԵՐԻ
 Ե՛լԼԵ ԱՐԻ Ե՛ԼԼԱԶԱԻԵ ԽԻ՛շե ԱՆ Ե՛շԵԱՐԻՆԱ, ԱՅՐ
 Ը՛ԲՈՒՆՅ ԻԸԾ ՔԵ ԽՈՐ; Ը՛ՕԻՆՅ ՔԵ, ՄԱՐ ԱՆ ՉՇԵՐԸ-
 ՆԱ, ՇԵՐՆԵԻՆՅ ԱՐԻ ՔՈԼԱՇ Ե՛շե ՕԵ; ԱՐԻ ԸՐԻ Չօ
 ՄԵԺԻՐ ՆԱ ՕԵԼԼԻԵ ԵՐԵԱՇԱ-ՐՕ Ա ՉՇՈՒՆՆԵՕ ԵՐ
 ԸՐՆԵ ԸԱՅԻՇ, Չա՛հ ԱՄ Ե՛ր ԼԵՅԻՐԻ ԻԸԾ ՔԵ՛ն ԱՐԻ Ա
 ՆՇԼԻՆԵ, ԱՅՐ Ե՛ր ՆԻՐ ԱՐԻՆՅ ԻՐ ԱՆ Ե՛շ
 ՆՈՒՇԱ-ՐՕ.

Շ. Ա՜ն Ե՛ր Նա՛հ ՆՇՆԻՐ ԱՅՐ Նա՛հ ՄԱՐՆԵ ՆԱ
 ԸԱՇՈՒՅԻՇ ՕԵԼԼԵ ՇԻՆՇՈՐԸ ԱՅՐ ՆԱ ՆԱՈՒՅ?

Բ. Ո՛ր ԵՐՆԱՅԻՐ ԱՐԻ ԱՅՆ-ԸՐԻ: ԼԵՅԻՄԻՐ Չօ
 ԵՐՆԻՆ ԲԻՆ ՔԵ՛ն ԱՐԻ ԱՐ ՆՇԼԻՆԵ ԱՅՐ Ե՛ր ՆԻՄԻՐ
 ՎԻՆՅԱՅՇ ԵՐ Ա ՉՇՐՆԵ, Ե՛ր ՉՇՐՆԵՐԸ ԱՐԻ ԵՐԱՐԻ-
 ԵԱԾ; ՉԻԵԱԾ Ն ՉՆԻՄԻՐ ԻԸԾ, ՆԻՐ ՄՕ ԵՐԱ ՉՆՇԵ-
 ԱԵՐ ԵՐԻՆԱ ԱՅՐ ՏԻՐԻՐ ՇԼՈՒՆԵ ԵՐԱԵԼ Ա՜րե
 ԱՆ ՇՈՒՄԱՐԵԱ, ԱՆ ԵԱՆ Ե՛ր ԼԵՅԵԱԵՐ, ՔԵԱՇԵԱ Չօ
 ԵԼԱՄ, ԱՅ ՉՆԵ Չօ ԵՐԱՇ ՆՈՒԱ ԱՐ Ա ՇՐՆԵ; ՆԱ
 ԲՕՐ ՆԻՐ ՄՕ ԵՐԱ ՉՆԻՐ ԸԱՇ Ե՛ր Ե՛ր ՆԱ ՇՐՆԵ,
 ԱՆ ԵԱՆ Ե՛ր ՉՆԻՐ ԱՐԻ Ա ՆՇԼԻՆԵ ԵՐ Ա ՇՐՆԵ:
 ԱՅՐ Օ ԵՐՆԵ-ՆԵ ԵԱՇՇՐՈՅԵԱՇ ՔԵ ՆԱ ՉԼԱԾ
 ԱՐԻ Ա ԵՐԱԼ-ԲԱՆ, Նա՛հ ՆՇՆԻՐ ԱՅՐ Նա՛հ ՆՇՆԻՐ
 Ե՛ր ՆԱ ՇՐՆԵ, ՆԱ ԱՆ Ե՛ր ԱՅՐ Ա ԲԻՐ
 Ե՛ր ԸԱՅԻՐ ԱՐԻ Ա ՆՇԼԻՆԵ; ՄԱՐ ԱՆ ՉՇԵՐԸ, Ե՛ր
 Ը՛ՇԵԱՐ, ՉՐԻ ԸՐԻ Ե՛ր ՆԻՐ Ե՛ր ՇՇՐՈՅԵԱՇ Ե՛ր
 Ը՛ՇՐԵ-ՆԵ, Օ ԵՐԱ Չօ Ե՛ր ԱՆ ԵԱՅԼԻ ՎԵ, ԱՐԻ
 ՆԱ ՇՐՆԵՐՆԻՐՅԱՇ Ա ԸՐՆԵ, ԱՅՐ ԲՕՐ ԱՆ
 ԵՐՆԱՆ Ը՛Ն Օ ԲԵԱՐ, ԱՅՐ Օ ՆԻՄԱՅ Չօ ԼԵԱՆ, ԱՅ
 ԲՈՒՐՆԵԱՇ Չօ ԽԱՐ, ԱՅՐ ԱՅ ԱԵՐԱՅ Չօ ԵՐԱՆ,
 Նա՛հ ՆՇՆԻՄԻՐ ԱՅՐ Նա՛հ ՆՇՆԱՄԻՐ ՕԵԼԼԵ; Չօ
 Ե՛ր ԲՕՐ ԱՅՐ Չօ ԵԱՐԵԱ, Նա՛հ ԲՕՐԻ ԼԵՐ ԱՐ
 ԵԱՅԵՐԻՆ, ՆԱ ԱՐ ՉՇՐ, ՆԱ ԱՐ ԵՐՆԱՇԵ; Չօ
 ՉՇՐԵԻՄԻՐ Չօ ԵԱՆՅՈՆ, Նա՛հ ԸՐԻ Ա՜րԻՆ ԱՐԻ

that every one that should be bitten by the fiery serpents might look on it and be healed ; which Christ declares to be a figure or image of himself exalted on the cross. *Exod.* 25. 17, 18. *S. Jo.* 3. 14.

Salomon also graved two cherubims of image-work on the walls of the temple, and covered them with gold ; he also wrought cherubims on the Vail of the Temple : so that these pictures were always placed before the people whensoever they kneeled and prayed in this holy house. *2 Chron.* 3. 7, 10, 13, 14.

Q. Do not Catholics pray to, and serve images?

A. No, by no means : we do indeed kneel and pray before them, to keep us from distraction, but not to them, no more than Joshua and the elders of Israel prayed to the Ark of the Covenant, when they lay prostrate, praying until evening before it ; no more than others do pray to the communion-table, when they kneel and pray before it ; and as we have the charity to believe upon their word, that they neither pray to, nor adore either the communion-table or the bread and wine they receive kneeling, so should they, it seems, have the like charity for us, seeing the whole Church assembled at Trent, even all of us, men, women, and children, do openly declare and constantly profess, that we neither pray to nor adore images ; that we certainly know, they can neither see, nor hear, nor help us ; that we firmly believe *no confidence ought to be placed in them, nothing ought to be asked of them*, and that the honour due to God, ought not, upon any account, to be given to any

bjē do ēvri ionnta, na ſloſn-nj d'jaſnnaſb oſēa ; aʒvɾ naç ceapɾ, aſſi ſlon-çori, an Onõſſi dliʒtēapɾ do Ohja, do çabaſſɾ do Nj aſſi bjē da bɾvɾ beoð no maſb, aſſi Neaſſi no aſſi Talaſſi.

C. Maſſeað cſeɾvð ē an Soçari do ðeanaſſvð aɾða ?

F. Taſſɾbeaſſvð ðvſſi ʒo * moçvʒtēac Rvſſv-aiſſiſa Phaſſe, aʒvɾ baſſi Chriſtoɾð, aʒvɾ † Cevɾað na Naomj ; Fõʒſſvð maſi leaðſiſa do na Tvacaſſſi ; aʒvɾ ʒlvaſſið ɾſſiſi vɾe çvſſi loſſiʒ hſeapɾbõʒançvʒtēað oſſiðeſſiſce Ða do leaſſiſſiſſi.

C. Űc o ça naç bɾvɾ Ojaʒaçt na Cvmaſaca, cſeɾvð ē an Onõſſi nõ an Moð iɾ ɾēiðſſi a çabaſſɾ ðõſb ?

F. Űn Moð cevðna, do ɾēſſi a ʒCēſſe, noç do beſſiçēapɾ d'Űſſiſſi IOſſŰ ; ðſſi iɾ ɾſſi-ionnaſ Deſb naſſiça Chriſtoɾð don ɾvɾ, aʒvɾ a Naom-aiſſiſſi don Chlvaſſi.

C. Taðapɾ ðvſſi Coɾaſſlaçt ðiʒſſi oſle ?

F. Űn Moð cevðna do çaiſſɾbeaſſaɾ ʒaç vɾe Ohſeam do çſſtēb Çazlve aʒvɾ Űſſiſaſʒe, an çan do noçvð a ʒCſſiſſi aʒ vɾl a ɾtēac ionnta ; an Moð cevðna do beſſi an Ononʒ vð do † Chvð Oſðçē an Tvçēapɾna, naç ʒCſeſſbeaſſi ʒo bɾvɾ anſi açt Űſiſſi aʒvɾ Fſon, Coſſaɾtēa aiſſiſſi Fvɾla aʒvɾ Feola Chriſtoɾð, aʒvɾ ʒiðēað, do ʒlacaɾ ē aſſi a nʒlēſſi ; an Moð cevðna aʒvɾ an Onõſſi d'Űſiçſſi Oja do Űhçſſe a çaiſſɾbeaſſað don Talaſſi aſſi aſſi ɾeap ɾē, aʒ ɾað : “ Cvſſi ðſoç do bſõʒa “ doð çovvð ; ðſſi an Űſe aſſi a bɾvɾſſi do ɾeapað, “ iɾ Talaſſi naſſiça ē.”

C. Űn ʒCoſſiſſvʒēaſſi an Moð-ɾo anſi ɾna Neſtēb da ðTaſſɾbeaſſaɾi ē ?

F. Nj çoiſſiſſvʒēaſſi, beapçapɾ ē ʒan moſll do Chriſtoɾð aʒvɾ d'a Naomvð, aiſſiſſi maſi iɾ don

* beoðſiſſaɾi.

† Fvlonʒtā.

‡ do ɾvɾēapɾi.

creature whatsoever, either in heaven or on earth. *Conc. Trid. Sess. 25.*

Q. What benefit then have we by them ?

A. They feelingly represent to us the mysteries of our Saviour's death and passion, and the sufferings of his saints ; they serve as books to the ignorant, and excite us all to follow the example of God's glorious servants. *Conc. Trid. ib.*

Q. But since there is neither divinity nor virtue in them, what honour or respect can be shown them ?

A. The same respect, in proportion, which is given to the name of JESUS ; for Christ's holy image is the very same to the eye that his holy name is to the ear.

Q. Give us some other example ?

A. The same respect with that which is shown to churches and houses of prayer by all those who uncover themselves at their entering therein : the same with that respect which is shown to the Lord's Supper by such as believe it to be but bread and wine, a figure or sign only of Christ's body and blood, and yet receive it kneeling ; the same with that respect and honour which God ordered Moses to show to the very ground he stood upon, saying : *Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Exod. 3. 5.*

Q. Does this respect rest in the things to which it is shown ?

A. No ; it is referred straight to Christ and his Saints ; just as the respect which is usually

Ռիշ բէյն, ծո յէլլի երեւոյնչէ չա՛ն րե ծոյն, ծո
 ելլա՛նք աղ Պո՛ծ շնա՛նչչէար ծո շարեանած
 ծոն Շա՛նարի Ռի՛շա աշր ծո Լա՛նտա ո՞ծ ծո
 Օղիլն աղ Ռի՛շ; աշր յի մարծար շոյ՛ն ծո
 քաքարն յա ծո շոյ՛ն ո՞ծ ծո շրան, ա՛ն ծո Քեար-
 րալն ար Ռի՛շ բէյն ծո ելլա՛նք աղ Պոյոնո՛ծ շար-
 եանար ծո Օղիլն աղ Ռի՛շ.

C. Ու՛ն յոնոլտա Պո՛ծ ծո շա՛նար ծո իՇարիլն
 յա Ուոն?

F. Եր յոնոլտա; ծո երի՛շ ծո յա՛նար ա
 չՇարիք յա մոյլլ աշ ԵՍՏԱ ՇՐ ԵՍԾ, աշր յա
 յոնած Կոնոյնձե աշ աղ Տրոյնած Ուոն; աշր
 ծո մեյալն բօր Լա շիլն ծո շլօյնար ար Ուոն.

C. Շրեւ շոյ՛ն բօր ա ծՇրչար Պո՛ծ ծո
 իՇարիլն յա Ուոն?

F. Օո երի՛շ ծո յԵարնալն Օլա * Բէյն ծոյն
 շոյն Պոյնալն Պալ՛նար ծո ծերան ծոն Պոյնար
 ծո ելլա՛նք Պո՛ծ ծոյն.

C. Աղ երլ բէ աղ Աճալն յա իՇարիլն-ր Կո-
 մարիլն ծոյն Լոյն Բարձր, Օրալնա՛ն,
 ո՞ծ Քրե՛ն, ու՛ն ծո յի Կոնոյն յի աղ Օլալ?

F. Ա շա չաղ Անար; ծո երի՛շ ծոյն ա՛ն
 Օլալ շիլն չա՛ն Եոյր, ծո մեյ ա՛ն.

C. Շրեւ եր Քրե՛ն աղ?

F. Երա՛ն ծո յա՛ն, ո՞ծ Կոնարիլն ծո ծերան
 շոյն Շրի՛ն, ծո շոյն յա՛ն երի՛շ յա երալն ա՛ն
 Օ Ուոն, Օ Օղա, յա Օ աղ Եալար.

C. Աղ երեւոյնչէ յա իՇարիլն ծոյն աղ Աճալն
 յա իՇարիլն-ր?

F. Երալն ծո Կոնոյն; ծո երի՛շ յա՛ն չՇրե-
 յիլն Օ շոյն չա՛ն Ոյ շրեւար աղ Եալար Շա-
 յիլն Ռոմանա՛ն, երալն բօր չա՛ն Օն ծո

shewn to the throne, and to the King's Statue or Picture, is, in the judgment of all men, referred to the King himself; and the disrespect shown to the King's image is never supposed to be levelled at either paper, or stock, or stone, but the King's own person.

Q. Is it not commendable to pay respect to the relics of Saints?

A. It is, because their bodies were members of JESUS CHRIST, and the dwelling place of the Holy Ghost, and that likewise they shall one day be glorious in Heaven. *1 Cor.* 3. 16; 6. 15, 19.

Q. For what other reason is respect paid to the relics of Saints?

A. Because God made use of them to do a great deal of good to those who respect them. *4 Kings*, 13, 21. *S. Mat.* 9. 20. *Acts*, 5 c. 15 v. 19 c. 11, 12 v.

Q. Is it against this commandment to consult fortune-tellers, enchanters or witches, who make a compact with the devil?

A. It is undoubtedly; for whatever knowledge they have is from the devil. *Levit.* 19. 31. *Deut.* 18. 10, 11, 12.

Q. In what doth witchcraft or enchantment consist?

A. It consists in using words, or signs, for an end which they have no force or virtue to attain to, either from nature, or God, or the church.

Q. Do heretics sin against this commandment?

A. They do for certain; because they do not sincerely believe what the Roman Catholic Church holds. All these likewise do sin, who

either by word or deed show an inclination or bent to heresy by hearing their prayers, or instructions, or otherwise. *S. Mat.* 18. 17. *Rom.* 10. 10.

Q. Is it permitted to read heretical books?

A. No; it is not allowed either to read or keep them without leave; neither is it permitted to pry into the mysteries of faith, or to doubt of any one article thereof. *Prov.* 25. 27; *Coloss.* 1. 23.

Q. Does he who is ignorant, through his own fault, of the Lord's Prayer, of the Apostles' Creed, of the Commandments of God, or those of the Church, sin against this commandment?

A. He does, without doubt, and so does he who understands them not, through his own neglect. *1 Cor.* 14. 38; *1 Pet.* 3. 15.

Q. Is it against this commandment to murmur or exclaim against God?

A. It is certainly: whereas God doth in all things act according to justice; and not only to exclaim against him is a transgression, but it is also against this commandment, first, to have a distrust to God or godly things, 2. To let much time pass without thinking of him, or of the duty we owe him. 3. To hinder others from doing any thing that would redound to the honour of God.

Q. Doth this commandment forbid to show or have a disrespect for the saints?

A. It forbids to dishonour not only the saints, but also their relics, their images, or any sacred thing, such as the word of God, the places consecrated to his service, &c.

Q. What else does this commandment forbid?

F. 1. Ծրլ ան Երծօժար ար լանդճե, ո՞ն
մայեանդար ար ԲԵԱՐԺԵԱԾ.

2. Արծօժար ԶԼԱԾ Զօ լայնօժար բոյ
մալլե թէ Երծար Ծէ աման, Զոյ ԵԱԶՅՈՒԹԵ
ար ԲԻՇ Ծօ Երնան.

3. Ար ԵԾօժար Ծօ Եր Ե ԶԵԱԵԿԻ ար ԲԻՇ
ոյ ԶԱ ՄՅ յՈՒԱ Ե ԵՍԻԱ.

4. ԲԵԱԾ ար ԲԻՇ Ծօ Երնան ո՞ն ԲԵԱԾ
ան, Երէ Արծօժար Ե ԵԵրծար Ծէ.

ԱՆ 3. ԼԵՅՅՈՒՆ.

Ծ Օ՝Ն ԾԱՐԱ ԽԱՅՇՆԵ,

Ու ԵԱԲԱՐ Արն Ծէ Զոյ ԲԵ.

C. Երն Ծօ Երնարճար ան ԵԱԲԱ ԽԱՅՇՆԵ
արն?

F. Երնարճար ըյ արն, ար ԵԵր, Երն
ճԵԱԾ ան Աճար ու Բրն, ո՞ն ԲՅ ար մեյ
Երն ան Արն ու Բրն.

2. Արն Բրն Բրն Ծօ ԵԱԲԱ Զոյ ԲԵԱԾ
ան.

3. Արն ԶԵԱԾ Ոյ Ծօ Երնան,* ԵԵր Զոյ Ե
ԲԵր Բրն; ո՞ն ԼԵԶԵԱՆ Երն Արն Երն Երն
Ծօ Երն, ԵԵր Ե ար ար ԶԵԱԾ.

4. Արն ԶԵԱԾ Երն Ծօ Երնան, ո՞ն ԵԵ
ԵԵրն Ոյ մայ.

5. Ար Բրն Ծօ Երն ար ԵԵԱԾԱՆ
Երն Երն, ան Երն Բրն ԶԵԱԾ Ե Երն; Ե ան
ԶԵԱԾ-Ե, ոյ ԵԵ աման Զօ ԵԵրն ԲԵԱԾ,

* Զոյ ԱԵԱԾ Ե Երն Երն.

A. It forbids, first, to despair of salvation, or of the forgiveness of our sins.

2. To presume that God, by his mercy alone, will save us, without any good works.

3. To put our hope in any creature whatsoever more than in God.

4. To commit any sin, or remain in it, through a presumption of God's mercy. *Rom. 2. 3, 4, 5, &c.*

THE THIRD LESSON.

OF THE SECOND COMMANDMENT.

Thou shalt not take the Name of the Lord thy God in vain.

Q. WHAT does the second Commandment forbid us ?

A. It forbids us, first, to swear to any thing we know, or even doubt to be false.

2. To swear without necessity, although the thing be just and true. *S. Mat. 5. 34, 35, 37.*

3. To swear what we do not intend to perform; or to neglect fulfilling, when we can, a lawful oath. *Jerem. 4. 2.*

4. To swear we shall do what is bad, or not do what is good.

5. To conceal the truth from our lawful superior, when he requires of us to tell it; in which case, we do not only sin, but we are like-

աժէ բօր ա շա ծ'բիւսայծ արի Նեւճ, չաճ Օյոջիւս
 Ծօ շարիւշ Ծօ'ն Ծօմարիւս քա չան ան բիրիւս
 Ծօ ծերնի, Ծօ լարշաճ.

6. Բիլ ու Ծօ ու Նաւի Ծօ շաւիւ.

7. Տիւս քիւ, ար Նիւս ու ար չԾօր, ար
 չԾան, ար Տարիւշաւիւ, ար Նիւսիւ, ու
 Նի ար Ծօ քիւ Ծօ շաւիւ Ծօ'ն Օյաւ, ու Ծօ
 իւլիւշաճ ար ան-Ծօ.

8. Օլ Ծօր ու Նիւս ծ'արիւս ծօն. քիւ,
 ու Ծօ Նեւճ քիւ.

9. Պօր Ծօ շաւիւ չան Նիւս ա Ծօմալ; ու
 քա ծօնի Ծօ ծերնի.

10. Պօր ծիւծիւսաճ Ծօ Ծօր.

Ծ. Նիւս ան Նիւսիւ քիւ, քիւ Ծօ ան Ծօմալ ա
 Ծօ քիւ Ծօ Ծօմալիւ մօն ?

Բ. Իր ու Ծօ; քիւ քիւ քիւ, քիւ մօն Ծօ քիւ
 ան Օյիւս քիւսիւս ու չԾօրիւ Տիւս ան
 Բիրիւս ու Ծօ քիւ Ծօ քիւ; ու իւսիւս
 ան բիրիւս քիւ չան Նիւսիւ.

Ծ. Ծօր քիւ իւսիւս ծօն, իւսիւս ու
 Ծօմալիւ ?

Բ. Իր քիւ, քիւ քիւ; ու քիւ, ու քիւ : մար
 Ծօ քիւսիւս քիւ մար ծ'արիւս Ծօր ծօն; քիւ
 “քիւ Ծօ Նի քիւ քիւ ա չԾօն-քիւ, քիւ Ծօ ան Օլ ա
 քա քիւ.”

ԱՆ 4. ԼԵՅՅՈՆՆ.

ԾՈՆ ԾՐԵԱՏ ԱՅՇՆԵ.

Ծօմիւս ան Ծօրիւս մար քիւ Ծօ.

Ծ. Ծօր Ծօ ան Նի իւսիւսիւս քիւ ան Նիւս-
 քիւ ?

wise obliged to repair all the damage and harm which happened thereby to our neighbour.

6. To swear by God or the saints' blood, wounds, or limbs.

7. To give to the Devil, or curse at any rate, ourselves, our soul or body, our children, our servants, cattle, or any thing else whatsoever.

8. To wish either temporal or spiritual harm to ourselves or others.

9. To make a vow without intending to fulfil it; or to make a vow of doing what is evil, or displeasing to God.

10. To break a lawful vow.

Q. From hence, then, it appears that it is an ill custom to be given to swearing?

A. It is a very bad custom; wherefore those foolish people sin greatly who matter not whether they have truth or falsehood on their side, or swear to the truth itself without necessity.

Q. What should our speech be, in order to avoid sin?

A. Yes, yes; no, no: as our Saviour taught and commanded us; for *what is more than these, proceedeth from evil.* S. Mat. 5. 37.

THE FOURTH LESSON

THE THIRD COMMANDMENT.

Remember thou keep holy the Sabbath-Day.

Q. WHAT is required in this Commandment?

F. Ծրօնչեար ծնն աղ Ծօննաճ, Լա աղ Շիջեարնա ծօ շօնքո՛ւ աշր ծօ դօնաճ, ծօ դէս մար օրծնչեար Ծա աշր աղ Բաշկր.

C. Շքե՛ւ լաճ դա * հՕյե ա շա Եօրմիշչե օրնն աղդա Ուն Լա-րօ ?

F. Օյե քաճաճա ո՞ շօրքոճա մար՝ ա շա, Շքեաճ աշր քօրքեաճ; Քեյ աշր Շեանաճ; աշր ա քեյե՛ւ եյե, շօ հԱյնչե շաճ քե շնե քեաճ.

C. Աղ ծԵօրմիշչեար Օյեաճա այր եյե եյե քեճ ա մնչ ծօ դա հՕյեյն ու քաճա-րօն ?

F. Եօրմիշչեար մար աղ շՇե՛ւնա շաճ քե Օբայր քաճալա այր ա յՅօծնչեամք Ուն-նի շալնչե, ո՞ ծօ շարնչեար քնն օ շնօ՛ւ Օե շա քն-քաճեար.

C. Աղ ծԵօրմիշչեար շաբայր այր ծալնեյ եյե Ուն-օբայր ծյօ-րօ ծօ ծեղն ?

F. Եօրմիշչեար մար աղ շՇե՛ւնա, աշր քօր ա շա ծ'քաճայն օրնն ա շՇօրշ այր աղ Պնդլր ա շա քալ աղ Տաճ.

C. Աղ երքեաճ Տալր դա հՕյե քօրքոճա, ծօ եանար դե † Յնօ՛ւ Օե ?

F. Ոյե հեճ; մար Օյե լաճ այր դաճ եքլ երեյ Ուն եյե.

C. Աղ երքեաճ Տալր եյաճ ծօ ծարշաճ; Այնեյր ծօ դար, աշր ա քեյե՛ւ քն ?

F. Ոյե հեճ, դա Ուն-նի եյե ծա մեանաղ դե եաճա աղ Լա-քն, աշր դաճ քեյլր ծօ ծեղն շօ շօշարաճ աղ Լա դալր.

C. Շքե՛ւ է քր շօլր ծնն ծօ ծեղն աղ Լա-րօ շալ Լա եյե ?

F. Արնալչե աշր Օյե ծաճա; մար ա շա Այրմօն շօ շնդե, աշր Տեանմօլր ծ'քլքեճ,

* հՕյեաճա.

† Տեյնիլր.

A. We are required to keep and sanctify Sunday, the Lord's day, as God and the Church order us. *Exod.* 20. 8, 9, 10; *Jer.* 17. 27.

Q. What works are forbidden on this sacred day?

A. Servile or laborious bodily works, such as ploughing and harrowing; buying and selling, and such like; but particularly all sort of sin. *Exod.* 16. 23; *Ezech.* 23. 38.

Q. Are there any other works forbidden besides those that are very toilsome?

A. Yes: all worldly works whereby we gain any profit, or that withdraw us from the service of God, without great necessity, are likewise forbidden.

Q. Is it forbidden to engage others to do any of these works?

A. Yes; and we are, moreover, obliged to hinder all those under our charge from working. *Exod.* 20. 10.

Q. Are those servile or bodily works, which belong to the service of God, a breach of the Lord's day?

A. No; if they be such as cannot be deferred until another time.

Q. Is it forbidden to dress meat, to serve cattle, and such like?

A. No; it is no breach of the precept to do what regards this day's maintenance, and could not be done the day before it without inconvenience. *Exod.* 12. 16.

Q. What are we obliged to do on this day more than on another?

A. To pray, and do Godly works; such as to hear mass punctually; to assist at the sermon; to

read spiritual books ; to say the beads ; or do some other good works.

Q. Is it a profanation of the Lord's day to chat, or entertain idle thoughts at divine service, at sermon, or at catechism ?

A. It is for certain ; for God requires that we serve him diligently in spirit and truth. *S. Jo. 4. 24.*

Q. Does he sanctify the Lord's day, who spends the most part of it in gaming, drinking, divertisements or idleness ?

A. He does not ; for God and the Church instituted holy days, in order that we should give the greater part of the day to God and the salvation of our soul ; and a servile useful work is much less displeasing in the sight of God, than excessive divertisements, idleness, and every other bad action.

THE FIFTH LESSON.

OF THE COMMANDMENTS WHICH REGARD OUR NEIGHBOUR IN GENERAL ; AND OF THE FOURTH COMMANDMENT IN PARTICULAR.

Honour thy Father and Mother.

Q. WHAT do these Commandments, which regard our neighbour, treat of ?

A. Of every duty, and particularly of the love we owe our neighbour ?

C. Շիոնար իր լծիւն ծննդն ար չԾոմարա ծո չրածոջած?

F. Պար ըրոյն բնն; յծծոն, չա՛ Պալէ ծ'լար-
բալծ ծի, մար յարիւմալծ ծննդն բնն; չան Օլե
ծո ծերնալն յա ծ'լարիւմալծ ծի, ա՛տ մար երծ Պալ
լոյն ծննդն բնն; աչր շոնոնա՛ծ լէ ան Ալմրլի ա
Քլաճտալի.

C. Շիա իր Ծոմարա ծննդն?

F. Չա՛ յլե Օհրե, բօր ար Նախալծ.

C. Շրերծ բա եքլ ծ'բլաճալծ օրոյն ար չԾո-
մարա ծո չրածոջած?

F. Օո երի՛չ չո եքլ ըի ծո ընն շօրալաճա
Օէ; աչր բօր ծո երի՛չ չո յՇրածնչեան Օլա ի,
աչր չո յՕրածնչեան ծննդն ա չրածոջած մար լոյն
բնն.

C. Շրերծ ծրածնչեար ան շաճրալած ինչե
ծննդն?

F. Շրած աչր Օոնլի ծո շաճար ծ'ար* յԱլե-
րիւծ, ծ'ար† Պալէրիւծ, ծո'ն յլե լաճարան ծո
եյօր ծր ար չՇիոն, ծո շիլ յօ ծո շրալէ; ա ելէ
րիւմալ ծօլծ ծ երիւլիւն աչր ծ չոյօլն; աչր շոյ-
լած լեօ ըան յլե Քլաճտար շօրօրծա աչր
բրօրաճալա; աչր ան շիօման ծո ծերնալն չո
բլեբլիւ, բրճա՛ծ.

C. Շրերծ ան ա եքլ ծ'բլաճալծ օրոյն ա ելէ
րիւմալ ծօլծ?

F. Ան չա՛ յլե Նի յա՛ծ եքլ ան Աչալծ Ալե-
ալած Օէ յա յա իԷաչլիւ; ծր ծա մեյլէ ան
Աչալծ շաճար ծիօծ-բօ, յիօն լծիւն ա ելէ
րիւմալ ծօլծ ար Աոն-շօլ.

C. Շրերծ ա շա ծ'բլաճալծ ար ան Աճար աչր
ան Պաճար ծո ծերնալն ծ'ա չՇիօն?

F. Ա յՕլեալան, երբա, բօչլիւն, աչր Էալ-

* յԱլէրեաճալծ.

† Պալէրեաճալծ.

Q. How are we to love our neighbour ?

A. As ourselves ; that is, to wish our neighbour all the good we wish ourselves ; neither to do, nor wish him evil, no more than to ourselves ; and to help him in his necessity. *Rom.* 13. 8, 9, 10 ; *Rom.* 15.

Q. Who is our neighbour ?

A. Every one, even our enemy. *S. Mat.* 5. 44.

Q. Why are we obliged to love our neighbour ?

A. Because he bears the image of God ; and also because God loves him, and commands us to love him as ourselves. *S. Marc,* 12. 31.

Q. What doth the fourth Commandment order us to do ?

A. To love and honour our parents and superiors, whether ecclesiastical or civil ; to be obedient to them both in word and deed ; to assist them in all their necessities, whether spiritual or corporal ; and to do all cheerfully and gladly. *Colos.* 3. 20 ; *Rom.* 13. 1. &c. *Heb.* 13. 17 ; 1 *Tim.* 5. 4.

Q. In what are we obliged to obey them ?

A. In every thing that is not contrary to the Commandments of God or the Church : for if their commands should be against either, it would not be at all permitted to obey them. *Acts,* 5. 29.

Q. What are the obligations of the father and mother in regard of their children ?

A. To nourish, educate and instruct them ; to

ada nó Ceirib beata do méir a zCrimácta, do éabairte dóib: or Cionn zac yle Néite, a oTabairte rvar an Eazla azyr a nDrao De; azyr deazfompla do éairbeanao dóib.

C. An mbeannan an Uíche-rí ne Dvalzar an fíir do éab a mha póirba, nó na Mha do éab a fíir?

F. beanaib éana.

C. Cionnar ír cóir do'n fear é fear d'Iomcar do éab a mha póirba?

F. Mar Iomcarar Cíorba é fear do éab na hEazlyre, eadón, zo zraoac cýrmaac; óir ír ball do ballaib an fíir a baín-éisle, amai ír boill do Chíorba rínn yle.

C. Cionnar ír cóir do'n mha í fear d'Iomcar do éab a fíir póirba?

F. Ír cóir ói a beir lan do zrao azyr d'Uirnam do, mar a ca an Eazlyre do Chíorba.

C. An zCriméann an Uíche-rí Coirzoll ari biot ari an Lannamain do éab na Mhucire a ca fíir na Smaet?

F. Círib rí do coirzoll orreá zac Dine da bfeil fíir na Smaet, do reirírad do méir éola De; azyr ari zac Dine da bfeil fíir na Smaet-ron, do beir ríal rínamac dóib ran yle Ní nac bfeil zo pollar an Uíad éola De, nó a leara fear.

C. Círib é leannar ar a nDóirnamar an ío?

F. Ír pollar, ari dTír, zri cionn do péacazib an Chlann a beir Eairrínam, Marla nó Taríre ne Smraínead, ne bíreirí nó ne Dníom d'a nUíreíb nó d'a Mhíreíb; azyr zo

give them a calling or livelihood according to their ability; chiefly, to bring them up in the fear and love of God, and to give them good example. *2 Cor.* 12. 14; *Eph.* 6. 4.

Q. Doth this Commandment regard the duty which man and wife owe each other?

A. Yes, without doubt.

Q. How is the husband to behave himself in regard of his wife?

A. As Christ behaves himself in regard of the Church, that is, lovingly and carefully: for the wife is a member of the husband, as we are all members of Christ. *Gen.* 2. 23, 24. *S. Mar.* 10. 8; *Ephes.* 5. 25, 28, 30, 31.

Q. How is the wife to behave herself towards her husband?

A. She ought to be very affectionate and submissive to him, as the Church is to Jesus Christ. *Ephes.* 5. 22, 23, 24.

Q. Does this Commandment put any obligation on the married couple in regard of those under their charge?

A. It obliges them to govern all those that are under their command according to the will of God; and it requires of all those that are under their authority to be heartily submissive and obedient to them in every thing that is not plainly contrary to the will of God, or to their own welfare. *Ephes.* 6. 5, 6, 7, 8, 9. *Colos.* 3. 22, 23. *Colos.* 4. 1.

Q. What follows from what we have said here?

A. It follows clearly, first, that such children as disobey, abuse, or despise their parents, either in thought, word, or deed, do sin grievously;

and, for certain, are commonly unfortunate in this life, and eternally miserable in the next.

2. They also sin grievously, who abuse or despise their lawful masters or superiors, whether ecclesiastical or civil.

3. Those parents and superiors sin greatly, who rule not their children and family in the fear and love of God; or treat their children, or inferiors, outrageously, or with exceeding contempt. *Ephes. 6. 4; Colos. 3. 21.*

4. Man and wife sin greatly, if they provoke and scold each other, or entertain anger and hatred. *Gal. 5. 15.*

THE SIXTH LESSON.

THE FIFTH COMMANDMENT.

Thou shalt not kill.

Q. WHAT is required in the fifth Commandment?

A. Not to murder any one; not to covet or wish the death of any person; not to beat any man; not to give or receive a challenge; not to refuse to ask forgiveness of him whom you have affronted; nor to refuse to pardon him who either dishonoured, abused, or slandered you. *S. Mat. 5. 39; Colos. 3. 15; 1 Thess. 5. 15; S. Pet. 3. 9.*

Q. Why are we obliged to forgive those that abuse or defame us?

F. Do bñiz zo nOndwzeann ar Slanwzdeorr
IOSA CRJOSO é; azyr zo nDeanna re féin
an Nj céanna, óndwgear dhñn-é.

C. Nac mearad na Catoiliciz zyr dliroio-
nac dñb Eiliciz do dhñmarbad?

F. Nj mearad ari an cor: a bpad vad rin,
a ca éior azynn, zo bñl d'facaib orynn
congnad leo ann a Riactanr, azyr zac Maic
dar mian linn dhñn féin d'iaruaid dñb; an
tan féin do bñwzfidr azyr do zéupleanwfidr
rinn; óir ir Comairra dhñn iad a zCoimhad.

Or a éionn rin, aihl do zwdear an Eazler
orca, azyr ari zac yle Ohneam da bñl ari.
reacñan, ionnar zo nompóizfidr; mar rin ir
córi dhñn-é, ari Lorz na Nwñ yle, azyr ar
Slanwzdeora féin, Tirwize mór do beic azynn
dñb, azyr Dia do zwde zo meannnac fa na
Soillirwad, azyr a dCabaite yle zo trócaireac
cym Eolr na Fjirne, ionnar zo nOernamoir
yle zo léir an Chro Fwí an Wodaire.

C. Cnerd eile iarnar an Wñne-ri orynn?

F. Ari dTyr, zan Frae na * Fal do beic
azynn d'Wñn-neac.

2. Zan imiozan na Ceannairze do cym eioir
dñmib ari bioe.

3. Zan Lraczane glacad fa bar Dñne, na
Txire fa na beic beo.

4. Zan Warla na Wioelr do cabaite d'Wñn-
neac ari a cñl na ari Wzaid.

5. Zan Wnam Dñne do marbad, da glwacñ
cym Peacaid marbca.

6. Zan léizean d'Wñn-neac Peacaid marbca

A. Because our Saviour Jesus Christ commands it; and that he himself practised the same which he orders us to do. *S. Mat.* 5. 44; *S. Mat.* 18. 22, 35; 1 *S. Pet.* 2. 21, 22, 23.

Q. Do not Catholics hold that it is lawful for them to murder heretics?

A. Not at all; on the contrary, we know, that we are obliged to help them in their necessity, and to wish them all the good we wish ourselves, even when they would oppress and persecute us; for they are always our neighbour. *S. Mat.* 5. 44.

Moreover, as the Church prays for their conversion, and the conversion of all those who are astray; so ought we, after the example of all the saints, and of our Saviour himself, to have great compassion of them, and to pray heartily to God, that he may mercifully enlighten and bring them all to the knowledge of the truth, in order that we all may make one fold under one shepherd. *S. Luke*, 23. 34; 1 *Tim.* 2. 1. &c. *Mass-Book on Good Friday.*

Q. What else is required in this Commandment?

A. First, to bear neither hatred nor grudge to any one.

2. To sow no discord nor strife amongst any persons whatsoever.

3. Neither to rejoice at the death of any one, nor grieve for his being alive.

4. Neither to abuse nor defame any one either in his presence or absence.

5. Not to kill the soul of any neighbour, by provoking him to mortal sin.

6. To permit no one to commit a mortal sin,

do dervnañ azyr a tojrmjorjz aji do lapij zo hllpar; zo eallijze ma bionn fwi do Smaet.

7. Jan Conznan, na Cobaji, na Ojorion do tabajit do Lvet Dymmarbca, Lortje; no Mijzjion eile. An Non-focal, Jan Olc aji biot do dervnañ, na d'jarmarj do Neac eile ne Smvajnead, ne brejctji, no ne zjion.

C. Cperd e an Whajt cperar an Aljtne-ji d'Ualac orjion do dervnañ?

F. Al bejt jradac, ceannra; Whajt do dervnañ an Aljajd an Uilc, azyr jxde aji Lvet an * njzjreama, mar d'ajctji Crijord dion.

AN 7. LEJ3JONN.

DO'N SEJSEAD ALJIS DO'N NJOJWAD
HJAJTNE.

Na dervna Dper.

Na fantajd bean nac leat fejn.

C. Cperd e tojrmjorjz an rejtread azyr an njojad HJAJTNE orjion?

F. Tojrmjorjz aji fear, Cx ad a bejt ajze do mnoj aji biot, ac d'a mnoj pora; azyr aji mnoj bvan d'fear aji biot, ac d'a Fear fejn; azyr for a lejctjor-ji do dnocajdnead do fantjzad no d'jarmajd.

C. An brel Fercan mjonajneac, no Poga dnyreamla an Aljajd na HJAJTNE-ji?

F. Al ca: azyr for † Blacajneac cnrajllje

* n3ejn-Leannana.

† Lajmrijzad vejnzeanmnyz.

while you can easily hinder it; especially if he be under your command.

7. Not to assist, nor protect, nor harbour incendiaries, murderers, or other malefactors. In short, neither to do, nor wish any evil to another in thought, word, or deed. *S. Luc. 6. 27, 28, 31, &c. 1 Thess. 5. 15; Rom. 1. 32.*

Q. What good doth this Commandment oblige us to?

A. It obliges us to be meek and charitable to all; to render good for evil; and to pray for our persecutors, as Christ commanded us. *Rom. 12. 14; 1 S. Pet. 3. 8, 9; S. Mat. 5. 44.*

THE SEVENTH LESSON.

THE SIXTH AND NINTH COMMANDMENTS.

Thou shalt not commit Adultery.

Thou shalt not covet thy neighbour's wife.

Q. WHAT do the sixth and ninth Commandments forbid us?

A. They forbid a man to have any carnal communication with any other woman than his own wife; and a woman with any other man than her own husband; and even to covet or desire any such sinful commerce. *S. Mat. 5. 28; 1 Cor. 7. 4.*

Q. Are immodest looks or unchaste kisses a breach of this Commandment?

A. They are, as also unchaste touches of our-

do ðernam aip fêin nō aip Neac eile, a fíol do ðórcad tpe na cionta fêin, Comnad zrapda, Abraip falca, Leabaip fwrgeaca do leazad azyp. Zac Tñioim mionapneac eile.

C. An bfwl Smpapwzge neimzeanmwze an azaid na hAicne-ri, biob nac mbejt Ryn az Dvne a zCyp a nTñioim?

F. A tapd, ma Blactap iad maille pe * Tapneam nō Samap.

C. An tpoime an Peacad braip pe Neac an Ono coirpeazca, no pe Fear no Wnai mažalta iona pe Neac eile?

F. Ip tpoime zo mōp, azyp ip zrapneamla; ip meapa map an zCevda braip pe Wnai nō Fear Cwl, nō pe Wnai nō pe Fear pōrda, iona pe Caci eile.

C. Cperb ē a ta d'fīacaip aip an Lanamap do bmg na hAicne-ri?

F. Oipleaact azyp Comwtržad da cēile, map do zealladap ran bPōrad.

C. Cionnap do feacantap an Peacad Tpaip-eamwl-pe na Colna?

F. Nī bfwl Sljze aip biē cym a feacanta ip fearp iona dnoccomtradap azyp Sjocap an peacaid do feacnad; Wmhearapdaet biē azyp Ojze, azyp zo hAipwze Oioimwneap do feacnad; Wmijap azyp Clonta na Colna do clai pe Tporžad azyp pe hllmwaiz; Foirpdiu do ðernam zo mupc, azyp Corp Cnjoib do žlacad le hjomad Cpaðbaib.

selves or others, wilful pollution, lewd discourses, filthy songs, reading of love-books, and every other impudent or shameless action. *Coloss.* 3. 5 ; 1 *Thess.* 4. 4.

Q. Are unchaste thoughts, without any design of coming to action, a breach of this Commandment ?

A. Yes, if entertained with delight and pleasure. *S. Mat.* 23. 26 ; *S. Mark*, 7. 21, 22 ; 2 *Cor.* 7. 1.

Q. Is it a more grievous offence to sin with a person in holy orders, or with a religious man or woman, than with another ?

A. Yes, it is much more grievous and more abominable ; it is likewise a greater offence to sin with a kinsman or kinswoman, or with a married man or woman, than with others.

Q. What is required of man and wife in these Commandments ?

A. Fidelity and compliance in regard to one another, as they promised at their marriage.

Q. How is this abominable sin of the flesh to be avoided ?

A. The best means for avoiding it is to beware of bad company, and the occasion of sin ; to shun intemperance, choice meat and drink, and especially idleness ; to subdue the lust and inclinations of the flesh by fasting and praying ; to confess often, and communicate with much devotion. *Eccli.* 33. 29 ; *Gal.* 5. 24 ; *Ephes.* 5. 18.

ԱՆ 8. ԼԵՅՅՈՒՆՈՒ

ԾՈ՛ՒՆ ՏԵՒՇՏՊՈՒԾ ԱՅՒՆՏ ԾՈՒՆ ԾԵՒՇ-
ՊՈՒԾ ԿԱՂՇՆԵ.

ՈՒՆ ԵՐՈՒՆԱ ՅՈՒԾ.

ՈՒՆ ԲԱՆԿԱՅԾ ԸԼԱՆՆ ԾՈՒՆԵ ԵՂԵ ՈՒՆ ԱՅՈՒՆԵՐ.

Ը. ԸՐԵՐԾ ԵՒ ԾՈՒՄԱՐԴԵԱՐ ՈՐԿՆՆ ՈՐԿ ԱՆ ԾԱ
ԱՂՇՆԵ-ՐԻ ?

Բ. ԾՈՒՄԱՐԴԵԱՐ ՈՐԿՆՆ ՈՒՆ ԱՅՐ ԲԻՇ ԾՈ ԸՐԾ
ԾԱ ԸՄԱՐԱՐԱՆ ԾՈ ԸԾՅԲԱՂ, ԾՈ ՃԼԱԿԾ, ԾՈ ԸՈՆԾ-
ԲԱՂ, ՈՒ ԲՈՐ ԾՈ ԲԱՆԵՐԾԾ, ՅԱՆ ԲԻՐ ՈՒ ԾՐ ԱՅՐԾ,
ԾԱ ՈԵԱՆՇՈՂ.

Ը. ԸՈՒՆՈՒՐ ԲՈՐ ԾՈ ԲԵԱԿԱՐԴԵԱՐ ԱՆ ԱՅԱՅԾ
ՈՒ ՈՒՇԵԱՆԿԱԾ-ՐՈ ?

Բ. ԲԵԱԿԱՅԾ ՅԱԸ ԾՈՒՆ ՈՒ ՈՒՇ ԱՂԼ Ա ԲԼԱԿԱ,)
ՈՒ ԸՐԱՐԱՐԾԱԼ Ա ՈՐԿՆԵ ԾՈ ԾՈՂ, ԱՅՐ ԵՒ ԱՅՐ Ա
ԸՐՄԱՐ.

2. ԱՆ ԸԵ ԾՈ ԸՈՆԾՈՒՐ ԱՅԵ ՈՒ ԾՈ ԸՐԱՅԾ Ա
ՈՒՅԾԱ, ՅԱՆ ԸՐԱՐԵՐԾԾ ՈՒ ԸՈՐԾԱՐԵԱԿԸ ԾՈ ԾԵՐ-
ՈՒՆ ԸԼԱ ԾՐԱՐ ԸՈՒՆ Ե.

3. ԱՆ ԸԵ ԾՈ ՈՒ ՈՒՇԱԼԾՈՐԵԱԿԸ ԼԵ ԸՈՒՐ
ԼՈՇԿԱԸ ՈՒ ԿՈՒՄԱՐ ԵՂԼԵ ՈՒ ԸԱՐԾԱՅԻՇ ՅԵԱՐԵԱ,
ԼԵ ԾՈՐԼԻՇ ՈՒՇԱԼԿԱ, ՈՒ ԸՈՒՐԱԸԱ ՏՈՐԵ, ՈՒ ԸՐԵ
ԱՅՈՒՆԲԻՐ ԱՆ ԸԵԱՐԻՇԻՇ.

4. ԱՆ ԸԵ ԸՈՒՄԱՐԴԵԱՐ ԱՅՐ ՈԵԱԸ ԵՂԵ ԼԵ
ՈՒՇԱՆԾԻՇ ՈՒ ԼԵ ԸՐԱՆԱՅԻՇ, ՈՒ ԱՅՐ ԲԻՇ ՈՒՇ ԾՈ
ԲՐԾ ԲԵՐԾՈՐ ԾՈ ԲԱՅԱՂ ՅՈ ԸԼԻՐԾՈՆԱԸ.

5. ԱՆ ԸԵ ՃԼԱԿԱՐ ԱՅՈՒՆ-ՈՒ ԱՆ ԱՂՇԻՇ ՈՒ ՈՒ
ԸԵԱՆԱԸ, Ծ ԾՈՒՆ ՈՒՐ ՈՒՇԱՐԾԱ ՅՐԻ ԼԵՐ ԲԵՐ Ե.

THE EIGHTH LESSON.

OF THE SEVENTH AND TENTH COMMANDMENTS.

*Thou shalt not steal.**Thou shalt not covet thy Neighbour's Goods.*

Q. WHAT is forbidden in these two Commandments?

A. We are forbidden to take, receive, retain, or even desire, either privately or openly, any thing belonging to our neighbour, without his consent.

Q. How else are these commandments broken?

A. They are broken, first, by every one who is unwilling to pay his debts, or his servant's wages, when it is in his power. *Rom.* 13. 8; *S. Jam.* 5. 5.

2. By him who retains lost goods, without making an enquiry or search after the owner. *Exod.* 23. 4; *Deut.* 22. 1, &c.

3. By him who cheats in bargaining; deceives by false weights or measures; by playing with set cards; by clogged or false dice; by making signs to his partner; or through the ignorance of the gamester. *Prov.* 11. 1; *1 Thess.* 4. 6.

4. By him who hinders, another by drifts or foul practices, of any thing he could lawfully come by. *Thess. ibid.*

5. By him who buys or receives anything, which could not be well supposed to belong to the person that presents it. *Ephes.* 5. 11.

6. Peacxže an Searbhfōžantxž maipneact-nać azyr an Fear * Tyamardail do ćajćear an Uimrjn zo dīomōineac, no nać d'Tyžann Uirne do na Neļēļb do tawćear iyr.

7. Peacxžib an Chlann do žoidear Uoyn-nj ō na nUļēļb azyr ō na Wajēļb cym a † ćajćte zo leam.

8. Peacxžib na hUļēneaca azyr na Wajēneaca, an tan do rcarxđ na Neļē a tā d'fīaćaiļ opća do ćoiļit d'a žCloynn.

9. Peacaiļe fōr an tē bejr Congnam, Comaiļe nō Toil Uoyn nj da nDŕbhamar, do đevnam, žib nać žCxrriļe an dnoćrŕn a nŖnjom ćoiļće.

C. An bŕyl Urxneact an Užaiļ na hUļēneri?

F. U tā žan Uimnar.

C. Cnevđ yr Urxneact ann?

F. U tā Uļiljožad Uirjib, Uirbair, Eime, Wime, azyr a macaramala-ron do ćabairt d'Uoyn-neac, zo mōrmōri air fŕl Ūrac, nō Taiļbe fōžalta air bić d'iarriad nō d'fāžail air a ſon.

C. Cionnar aićneoćar Neac, nać mar žeall zo mōrmōri air ſoćar fōžalta ēļjŕn, do bejr ſē Uļiljožan vad?

F. Wa tā nać iarriann ſē Uoyn-nj air a ſon; azyr ma tā ſē ollmŕž nō ſēļž cym an Uļileazaŕn do ćabairt vad, biļb nać mbeļē Soćar ſōžalta air bić, ſē ſāžail aiže air a ſon, yr dearhća, nać mar žeall zo mōrmōri air ćairbe an tŖōžail, do bejr ſē vad ē.

C. Nać bŕyl ſē ceadaļžćeac Ūļžead azyr Nōr na Tŕne, ann a mbŕmjd. do leammar ſan žCar-ro?

6. By the negligent servant and journeyman, who spends the time idly, or doth not take care of the things that are entrusted to him.

7. By children who steal anything from their parents, to spend it foolishly.

8. By parents, when they spend extravagantly the things which they are obliged to spare for their children.

9. And lastly, by him who gives assistance, counsel, or consent, to the committing of any of the aforesaid sins, although the intended evil should never ensue.

Q. Is usury a breach of these commandments?

A. Without doubt it is.

Q. What is usury?

A. It is a loan of money, corn, butter, meal, and such like, given principally in view of requiring or receiving some hire, or worldly profit in virtue thereof.

Q. How shall a person know that it is not chiefly in view of some worldly advantage he gives a loan?

A. If he demands nothing, and be disposed to lend, although he should receive no worldly profit thereby, it is certain, that worldly interest is not his principal view.

Q. Is it not permitted in this case, to follow the law and custom of the country wherein we live?

A. No, if they be contrary to the law of God; for neither king nor country upon earth, has power to give us leave to transgress the commandments of God. *Acts*, 4. 19.

Q. Has God commanded us not to give a loan to our neighbour, principally in view of getting some earthly profit thereby?

A. He has, certainly, in many places of Scripture, especially in the Gospel; and it is therefore, the holy Fathers, Popes, Councils, and the generality of divines, do condemn both usury and usurers. *Ps.* 14. 15.; *Ezech.* 18. 8; 13. 17; *S. Luke*, 6. 35; *S. Cypr. lib.* 3, *Testim. ad Quirin*; *S. Greg. Nyssen. hom.* 4. in *Eccl.*; *S. Chrys. hom.* 57. in *Mat.*; *S. Amb. lib. de Tobia*, c. 4. 5. 6. 13. 14. 15; *S. Hier. in c.* 18, *Ezech.*; *S. Aug. in Ps.* 33, *Serm.* 3; *S. Thom.* 2. 2., q. 78; *Art.* 1. in *Corp. Leo X*, in *Conc. Later.* V, *Sess.* 10; *Alex. III.*, in *Conc. Later.* III, *cap. SUPER EO de Usur.*; *Urban III*, *lib.* 5. *Decret. cap. CONSULUIT*; *Sixtus V*, *Bull* 44; *Detest. Alex. VII*, *Decret.* 10 *Martii*, 1666; *Innocent XI*, *Decret.* 2 *Martii*, 1679; *Conc. Later.* III, c. 25; *Conc. Lugd.* II, c. 26. 27; *Conc. Vien. sub Clemnete V*; *Conc. Med.* I, sub *S. Carolo*, &c.

Q. Is it forbidden us to receive or demand any interest upon any account whatsoever?

A. It is not forbidden us either to receive or sue for an equal value of the profit which we certainly lose, or for reparation of the damage we suffered by giving a loan, and that according to the decision of a wise person, provided we signified this loss or damage to the person we gave the loan to before he received it, and that it was not in our power to avoid said loss.

C. Cnerb éngze ar cóir dhénn Aipleadzan do tabairt raionn?

F. Do éim Trócaire, Cairibh nō Cinealtair do táirdeanad d'ar zComairairn; dhí ír Uirne an té, az a mbíonn aéaríac ro do príomáighead, no iarrar Aoin-ní, leat a mág amáin, mar durbamair írar, a zCár Djozbalá nō Cairte Eudala, Ní do téagmar zo minic a meafz Ceannmáighead.

C. Nac nDeirtar aip Uairib Uirneact a Mairzad azur a zCuirad?

F. Do nítear, azur fōr zo minic; dhí ír Uirneact Aoin-ní do díol nōr dōine iona ír fír é a láear mar zeall amáin aip Cháirde an n a Lrac.

C. Cionnar aítneócar Neac nac bfrl a Mhairzad nō a Chonrad loctac?

F. Iarrad ré Comairle aip Dhine díazá, eolac; azur bneachtmáighead, nac bfrl Cairba dō an Dómar yle do zndóirzad, azur Anam réin do cáillead.

C. An bPeachtzeann an té, do díolar Lrac Aipleadzan?

F. Ní peachtzeann, ma bí Ríactanar aip a glacad; aét muna maib, do peachtz ré fa cáirzad do éirí aip a Chomairairn, az tabairt Síocra Peacaió dí.

C. Cnerb a tá d'fíacaió aip na hUirnióib, azur aip Lrct bfrte na reachtmáig hAítne?

F. A tá d'fíacaió oiréa, ní hE amáin Aítne do déanair fa éirí an n bPeacad, aét fōr an yle Ní, do fframadair zo hÓlc, d'airróc; azur zac Dócar azur Djozbaíl da nDeairnadair a zClí nō a Moin d'a zComairairn, do learrzad zo d'fíactac.

C. Bíod, nac nDeirtar Aipíoc a zCú na Comairairn?

Q. For what end ought we to give a loan ?

A. To show charity, friendship, or kindness towards our neighbour ; for he is an usurer, that has any other principal view, or that demands any thing, save only, as we said above, in case of damage and loss of gain, which often happens among merchants. *Decret. Innocent XI, 2 Martii, 1679.*

Q. Is there not usury sometimes committed in bargains and contracts ?

A. Yes, and often too ; for it is usury to sell any thing dearer than it is actually worth, upon the sole account of giving credit or time for the payment of the price thereof.

Q. How shall one know, that his bargain or contract is not sinful ?

A. Let him ask advice of a pious and knowing man ; and consider, that it doth not avail him to gain the whole world, and lose his own soul. *S. Mat. 16. 26.*

Q. Does the person sin who pays the interest of a loan ?

A. No, if he was under a necessity of borrowing ; but if he was not, he sinned for tempting his neighbour, by furnishing him an occasion of sinning.

Q. What are the obligations of usurers, and of such as break the seventh commandment ?

A. They are obliged not only to do penance for the sin they have committed, but also to restore whatsoever they got unjustly, and to repair exactly what hurt and damage soever they have done their neighbour in his reputation or in his goods. *Rom. 13. 7.*

Q. What, if they should not make restitution of their neighbour's goods ?

F. Ա ըս թ զ'բաճախն ասի ա Յժողոտ, ո՞՞նչ ասի
 ա յՕլիմպոսն, զո յիսն ասի յնոծոյնն ասի Ելիշբար
 ա Տիրիօր, աչր ա Լիւն Ծալ.

C. Տո՞ւ աչր, յա՞ն ասի թ ասի աս Յժողոտ
 աս Յժողոտն զո յարշա՞ծ յո հիօման?

F. Օրհնապ Զիրօս զո յիսն աս Յժողոտն,
 աչր իյօ՞՞ն Ռիւ աչրն ան յիօման զ'յօս ասիւն
 աչր Բիւրն իւրն.

C. Ըս զ'աս Եարն ան Տարշա՞ծ-րօ զո ըս-
 ծալի?

F. Օո՞ն ըս զ'ա յՕրհնապ ան Օո՞ն յո ան
 Օլիմպոսն, ո՞՞նչ զ'ա Օլիմպոսն: յա ա ըս յա՞ն Բիւրն
 ա Օլիմպոսն ասի բա՞՞ն, յարն ան յԶիրօսն
 Եարն ասի ան Լիւնն Ըս.

ԱՆ 9. ԼԵՅՅՈՒՆ.

ՕՐՈՒՆ ՕՐՈՒՆ ԿԱՅՆԵ.

Նա զարն Բաշնիւրն Բիւրն ան Զոն-ժիւր.

C. Ըսն զ' Ելիմպոսն ասի ան Զիւն-րի?

F. Ելիմպոսն ասի ի՞նչ զո զարն ասի ան Յժող-
 ոտն, լի Բաշնիւրն Բիւրն ա յարն ասիւր, ո՞՞նչ
 ա Յժիւր ասի ի՞նչ Ելի, զո ըսն ան Լիւնն ժի.

C. Ըս յա յարն ան Զիւնն յա Զիւն-րի
 ա Յժիւրն Բիւրն ասի?

F. Ան ըս ժիւր Ըսն Բիւրն ասի Ռիւ Ելի;
 ան ըս յարն ան Բիւրն; զո յարն ան
 Ելիմպոսն, ո՞՞նչ յարն ան Բիւրն, ան
 ըսն յարն ասի ա յարն.

C. Ըս յիւ յարն ա յարն ասի?

F. Նա Բիւրն ասի, զո Բիւրն Ըսն-Բիւրն,

A. Their children, or heirs, are obliged to do it, in proportion of what they gain by the injustice of their parents and relations.

Q. What, if it should not be in our power to give full satisfaction to our neighbour?

A. Let us make restitution according to our ability, and resolve to give full satisfaction as soon as it shall be in our power. *2 Cor. 8. 12.*

Q. To whom ought this satisfaction to be made?

A. To the person that suffered the hurt or damage, or to his heirs: if his heirs are not to be found, let the person liable to restitution, consult his spiritual superior.

THE NINTH LESSON.

THE EIGHTH COMMANDMENT.

Thou shalt not bear false witness.

Q. WHAT is forbidden in this commandment?

A. To do any injustice to our neighbour, by witnessing what is false, in matter of judgment or law, or in any matter of debate, which tends to his prejudice.

Q. Who breaks this commandment in matter of judgment or strife?

A. He that falsely accuseth another; he that affirms what he knows to be false; he that defends an unjust cause, or that declares not the truth, when he is required to discover it. *Prov. 21. 28.*

Q. Who else sins in judgment?

A. The judges or arbitrators who judge

nó fónnar an Ciontac, azyr do dónnar an Neim-
ciontac.

C. Cja þeacafgear na háljað an Evzmar
þreiteammyr nó Imnearain?

F. An té þollrjgear, zan Rjactanar, Locta*
raizneaca Ohne eile: do cainear é, do curnear
þnevz aji, nó do nj Jctompað, nó Earzcoine;
an té fôr do þurear a þeallamyn zan aðbar
dlrðjonac; þorzlar Lrpeaca Ohne eile, nó
do þeiri þrocþarimail do Neac, az tabaric na
Celle jr meara d'a þnjom, nó d'a cõmpað, an
can do byð þeiri d'jççall do byain arða.

C. An þfvl ré na háljað þnevz do ðev-
nam?

F. A ca zo cunte.

C. Cnevð jr þnevz ann?

F. Jr þnevz Alom-nj do pað nó d'þollrjzad
an Aljað Eolur ar zCozçr, maille þe Ryn
Neac eile do meallað.

C. An þeiri þnevz do ðevnam zo dlrðjonac
cym Maiteara do ðevnam?

F. Nj þeiri; ðji zjð be aji bjot Cçr fa
nDevncar J, a ca na Peacad; do þrij zo þfvl
rj an Aljað na Fijumne, an Aljað Oe; ðji jr
Fijumne Oja, azyr jr Oja an Fijumne.

C. Ma meallam Neac, þe þrjactmajð amain,
cym Maiteara do ðevnam dõ, an þeiri zyri
Peacad rjn?

F. Nj cõji Olc do ðevnam, jonnar zo dTjoc-
fað Maic de; act jr Olc zac vle þnevz, do
þrij zo þfvl an Aljað na Fijumne.

C. Cnevð jr jctompað ann?

F. Zac vle cõmpað, zo fjr Alom-focail amain,

* Folaizte nó þrjobaideaca.

partially, or acquit the guilty and condemn the innocent.

Q. How is this commandment broken otherwise than in judgment or in strife?

A. By revealing without necessity, the secret failings of another; by reviling, by slandering, by detracting, or by cursing him; likewise by breaking our promise without a lawful cause; by opening another man's letters, or by thinking ill of him, construeing his words or actions in the worst sense, when they could bear a good meaning. *Prov.* 11. 13; *Prov.* 12. 22; *S. Jo.* 8. 44; *Coloss.* 3. 9; *S. Mat.* 7. 1.

Q. Is lying a breach of this commandment?

A. It is, certainly.

Q. What is a lie?

A. It is to say or signify anything contrary to the knowledge of our conscience, with a design of deceiving another.

Q. Can a lie be lawfully told for a good end?

A. It cannot; for it is a sin to tell a lie, let the motive be what it will; because it is contrary to the truth, contrary to God; for the truth is God, and God is the truth. *S. Jo.* 8 c. 44 v.; 14 c. 16 v.

Q. But, if by words only, I deceive another, in order to do him service, can it possibly be a sin?

A. It is not lawful to do evil things, that good may come of them; but every lie is an evil, because it is against the truth. *Rom.* 3. 8.

Q. What is detraction?

A. Every discourse, even one only word, or

nó an Iomáin féin, do laghdaítear Clé nó Dear
na Comairan.

C. Կը Բեպած էրոյ աղ յընդոյնը ?

F. Iread, deimniže an Spiorad Nóm nae
meara Naicín Níme do zoipear an ra Dorc-
rdar, iona an Dóme ícómraídeac no cúlcaín-
teac.

Գ. Ան եթե աճալիս ևս յոյշիւ թրծար մե
լո՞ւ լիւթիւնս:

F. Յան Աւար, մա թրծծ յօ Եօլէանս
 ԿՅՐ յօ Լաճճալնս՝ ԼԵՕ.

C. Cionnar yr côr do Nedc e fêin d'iom-
 çan a 5Comlyadan Lhct ieiomnaid?

F. Իր ԸՅՈՒՆ ԾՈՒ ԱՆ ԵՂԵՈՄԻԱԾ ԾՈՒ ԸՈՐՀ ԱՆ ՄԵՍԻՍ
 ԻՐ ՔԵՍԻՍԻՆ ԼԵՅՐ, ԱՅ ԵՐԻ ԶԻՇՏ ԵՐԱՐԵՐՈՒՄԻՍ ՈՒ ԸՈՒՄ-
 ԱՐԱՐԱՆ ՈՒ* ԾՇՈՒՏ, ՄԱ Ա ԵԱ ՍԱՇՏԱՐԱՆԱՇՏ ՈՒ
 ԸՐԻՆԱՇՏԱ ԱՅԵ ՕՐ Ա ՅՇԼՈՒՄ; ԱՅ ԵՐԻ ԱՆ ԸՈՒՄ-
 ՆԱԻԾ ԸՈՐԵ ՅՈՒ ԸՔԵՍԻՐԱՇ; ԱՅ ԵԱՐԵԱՆԱԾ Ա
 ՄՈՇԱԴԻՆԵՐՄ ՈՒ ՈՒ ԸՈՒՏ ԱՅՐ ՈՒ ՈՒ ՅՈՒ; ՈՒ ՔԱ
 ԾՈՒՀ, ԱՆ ԸՈՒՄԼԱԾԱՐ ԸՐԼ-ԸԱՐՆԵԱԾ ԾՒՔԱՅԵՐ ՅՈՒ
 ԼԵՅՐ.

C. Այն երբև թե քաճալցեաճ ար Պճոն-ճոր;
Լաճարը չո հՕԼք ար Ուաճ քլե?

Բ. Ա չա թ ը ծիրժոնաճ, աշտ բօր յաճա-
նաճ ալլ Սալլիճ Լաճալլա ալլ Լօճ յա Կօմ-
ալլա; ալլ էր, յա ա չա ա թ Բաճաճ Ելլա
աշտ ի՛ օր ալլա, իր բօրալլ Լաճալլա ալլ, աճ
ալլալլ յաճ թ ը ծրօճալլաճ, աճ թ ը Ծաշլլն,
յօ էր Բաճալլալլ էլլա ծօ Լալլալլալլ ալլ.

[illegible]

3. **1r féidilli fórr, a5yr 1r mactanac Neac do**

* **δΤορδ.**

† ԾԻՐՄԵԼԾԵԱՇ.
§ ՇԵՐԽՆՃԱԾ.

‡ prybljze.

the very carriage, that lessens the reputation or esteem of our neighbour.

Q. Is detraction a grievous sin?

A. Yes, the Holy Ghost affirms, that a detractor or back-biter is no better than a serpent that bites in the dark. *Eccle.* 10. 11.

Q. Do they sin who listen to detractors?

A. Without doubt, if they wilfully and gladly listen to them. *Ephes.* 5. 11.

Q. How is a person to behave himself in the company of detractors?

A. He ought to hinder the detraction as much as he can, by silencing those who run down their neighbour, if he has a superiority or power over them, by waving the discourse decently; by showing his dislike by his silence and countenance; or lastly, to quit entirely the back-biting company.

Q. Is it permitted on any account, to speak ill of another?

A. It is lawful, and even sometimes necessary to speak of our neighbour's failing; first, if the sin be certain and public, it can be spoken of, provided it be not with an evil intention, but for some good end, and through some necessity.

2. It can, and ought to be revealed, discreetly and decently, to the person that can correct the sinner, or hinder him from sinning.

3. It is also permitted and necessary to put a

ԸՆԴ ԵՐ Ե ԸՈՒՄԵՐԸ ԵՆ ԱՅԱԻԾ ԵՆ ՕՂԸ ՆՈՆ ԵՆ
 ԿՍԻՇՈՒԹԵ, ԸՈ ՇՈՒՐՅՈՒԹ, ԱՅՐ ԸՈ ԿՈՒՄԻՆՅՈՒԹԵԱՐ
 ԾՈ: ԱՇՇ ՇՈՒՄԵՐԸ ԵՆ ՔԵԱՐ ՔԱՐՈՒՐԵ Ե ՔԵՆ
 ԵՐ ՌՅՆ ՕՂՈՂԱՅԱՐ, ԵՐ ԻՆ ԵՐԸԱԼԱ, ԱՅՐ ԵՐ
 ՅԱՇ ՈՒՇԱՅՆԵԱԾ ԵՐԼԵ.

C. ԱՆ ԵՐԼ ԵՆ* ՏՔԵԱԾԱՇԱՐ ԵՆ ԱՅԱԻԾ ՆԱ
 ԿԱՅՆԵ-Ր ?

F. Ա ԵԱ ՅՈ ՇՈՒՄԵ.

C. ՇՈՒՄԸ ԻՐ ՏՔԵԱԾԱՇԱՐ ԵՆ ?

F. ՊՈԼԱԾ ԵՐԵՐՅԱՇ, ՆՈ ՅՈՄԱՐԿԱՇ.

C. ՇՈՒՄԸ ՔԱ ՆՇԵՐՍԻ ՅՈ ԵՐԼ ՏՔԵԱԾԱՇԱՐ
 ՆԱ ՔԵԱԾ ?

F. ՈՈ ԵՐԻՅ ՅՈ ԵՐԼ, ՅՈ ՇՈՒՇՈՒՄ, ԵՆ ԱՅԱԻԾ
 ՆԱ ՔԻՍՈՒՄԵ, ԱՅՐ ՅՈ ԵՐՈՒՄԵԱՆ ՔԵ ԸՐՄ ԱԾԱՐԻ,
 ՅՈՒՄԵ ՈՒՄԵԱՆ, ԱՅՐ ԼՈՇԱԾ ԵՐԼ ԵՆ ԵՆ ՄՈԼԱՐ
 ՅՈ ԿՈՄԱՐԿԱՇ, ԸՕՂԵԱՄԻՆ ԱՅՐ ԸՈ ԸՈՒՐՅԱԾ.

ԱՆ 10. ԼԵՅՅՈՒՆ.

ՕՂԵԱՆԵԱՅ ՆԱ ԿԵԱՅԼԵ.

C. ԱՆ ԵՐԼ ՔՐ ՈՒՐԱՇԱՅ ՈՒՄՆ ԱՅԵԱՆԵ ՆԱ
 ԿԵԱՅԼԵ ԸՈ ՇՈՒՄԸ, ՄԱՐ ԵՆ ՔԵ ԿԱՅՆԵԱՅ
 ՕԵ ?

F. Ա ԵԱ ; ԸՈ ԵՐԻՅ ՅՈ ՆՈՒՄՅԵԱՆ ՕՂԱ ՈՒՄ,
 ՔԱ ՔԵՆ ՈՒՄՆԵԱ, ԵՐՇ ՎԻՅԱԼ ՈՒՐ ՆԱՈՒՄԱՇԱՐ
 ԵՆ ԵԱՅԼԵ ; ՈՒ ՅՐԵԱՄՅԵ ԱՐ ՏԼԱՄՅՈՒՐ ՈՒՄ
 ՊԵԱՐ ՔԱՅԱՄՅ ԱՅՐ ՔԱՅՈՇԱՄՅ ԸՈ ԵՐՇ ԱՅՆ
 ԵՐ ՅԱՇ ՕՒՄԵ, ԸՈ ՈՒՐԼԱՐ ԵՐԵԱՇ ՄՐ ԵՆ
 ԵԱՅԼԵ.

C. ԱՆ ԵԱԾ ՆԱՇ ԼԵՐ ՈՒՄ, ԸՐՄ ՆԱ ԵԱՇԱ
 ՐՈՒՄՆԵ ՈՒՐԱՅԼ, ԱՅԵԱՆԵ ՕԵ ԸՈ ՇՈՒՄԼՈՒԹ ?

F. ԻՐ ԼԵՐ ՅՈ ԵԱՐԵՇԱ, ԱՇՇ ՆԻ ԵՐԼՄՈՒՐ ՎԻՅԱԼ

person on his guard against the evil or hurt which hath been designed, and is preparing against him; but let the informer beware of a desire of revenge, of a view of interest, and every other evil intention.

Q. Is flattery a breach of this Commandment?

A. It is, certainly.

Q. What is flattery?

A. It is false or excessive praise.

Q. Why do you say that flattery is a sin?

A. Because it is commonly contrary to truth, and is apt to nourish and maintain the pride, vain-glory, and other failings of the person excessively praised. *Prov.* 29. 5; *Eccle.* 7. 6.

THE TENTH LESSON.

Of the Commandments of the Church.

Q. ARE we, moreover, obliged to keep the Commandments of the Church, together with the Commandments of God?

A. We are; because God commands us, under pain of damnation, to obey our holy mother, the Church: for our Saviour enjoins us to look on every man who heareth not the Church, as a heathen and a publican. *S. Mat.* 18. 17.

Q. Is it not enough for us, in order to obtain eternal life, to keep the Commandments of God?

A. It is, certainly; but we are not fully

չօ հիօմլան ծօ Օհլա, մընա եքմիծ բօր միալ
ծօ'ն Եաշկը; ծօր ծօ թօր երօրի Օճ, Յիծ եճ
էարկընիշէար ան Եաշկը, էարկընիշէ թճ Օլա
թօրն.

C. Երեծ թա ծԵրչ ան Եաշկը Ալիւնտա
ծօրն?

F. Երմ Ալիւնտա Օճ ծօ յօրմիօնած յիօր
աճմընէ աշր յիօր թօրմիալն.

C. Ածար Ալիւնտա յա հԵաշկը?

- F. 1. Եօրմիծ չաճ Տօրնէ չօ եաճէ,
Ար ծերն Ալիւնտի յմէ ծ'էրբեաճէ.
2. Երօրչ ան Եօրչար չօ չլան չլան,
Ան ելլիլ աշր Երօրչած յա * հԱնման.
3. Նա † Եօրմիլ Բօրլ ար ծօ թօրմի,
Օլա հԱօրնէ յա ծլա Տաճօրմի.
4. ‡ Երե ելլէ Տիօր յա ելլծ թիծ
Աօրն ելլաշալ չան թօրլծի.
5. Եօր Երօրծ ծօ'ն Օօրմիաճ թօրմի շալլչ,
Եալլ լա շիլլ չօ Պօրն-շալլչ.
6. Նա ծերն եանար յար յՕալ
Օ շր Եօրչար չօ Պօրն-շալլչ,
Նա ծ շր Ալլծեար § չօ չրծ,
Չօ ծա լա ծերչ ծէր Նօծլօչ.

C. Երեծ ծրծիշէար ան Եաշկը անրա չԵրծ
Ալիւնէ?

F. Օճ Լաբրամար շօնա ար չաճ Նի յարար
ան Եաշկը անրան Ալիւնէ-րի, ան Եան ծօ միմիօշմար
ան Երար Ալիւնէ ծ'Ալիւնտալի Օճ; ծօր յի թալ-
շար, չօ յՕօնան յան Եաշկը Ելլիլծեալծ
ելլիլ թօրնէ ան Օօրմիչ, աշր Լաճեաճ Ելլէ.

C. Երեծ ծրծիշէար ան ծարա հԱլիւնէ ծօրն,
Եաճօն, “Երօրչ ան Եօրչար չօ չլան չլան, ան
“ ելլիլ աշր Երօրչած յա հԱնման?”

* Եաճար շիմրիւ. † հլլ ‡ Չօ երաճ.
§ Չան Պօրլլ.

obedient to God, unless we obey the Church : for, according to the word of God, whosoever despiseth the Church, despiseth God himself. *S. Luke, 10. 16.*

Q. Why did the Church give us Commandments ?

A. In order to fulfil the Commandments of God with greater readiness, and more ease.

Q. Say the Commandments of the Church.

A. 1. To keep certain appointed days holy.

2. To observe the commanded days of fast.

3. To eat no flesh-meat on Fridays, Saturdays, or other days of abstinence.

4. To confess, at least once a year.

5. To receive the blessed Sacrament of the Eucharist at Easter, or thereabouts.

6. Not to marry with solemnity, from the beginning of Advent until Epiphany, nor from the beginning of Lent until after Low-Sunday.

Q. What does the Church order us in the first Commandment ?

A. We have already spoken of what the Church requires in this Commandment, when we explained the third Commandment of God : for it doth not appear, that the Church makes any distinction between the sanctifying of Sunday, and of other holy days.

Q. What are we commanded in the second precept, to wit, *To observe the commanded days of fast ?*

F. Օրծոջե ի ծոցն Բիւծ Գրիշե ծո թեւոսծ,
 ԳՅՐ Առն-ճոծ Ծ'իւ Բա Լծ Յո յՕյծե; Գր թեւ
 Գն Շորչալ, Գ Լաւիծ Էրորչալծ Դա Կէրման
 ԳՅՐ Դա Ելլե.

C. Շերծ է Գն Բիւծ Գ Եւ Ծ'իւ Գն օրքն ծո
 թեւոսծ?

F. Ալլե ԳՅՐ Քօրլ Երնալե Գն Աւեթր,
 ԳՅՐ Եւթաւ Դա Եալման: Գւ Գմալն, Գն Եալ
 ծո Երնո յա Կլաւթալմալն Գլլե Եւծ Ալլե
 Ծ'իւ, &c.

C. Ան Երլ թ Երնոսն, մար թօ, Բիւծ ծո
 թեւոսծ Եալ Բիւծ օլե?

F. Ա Եա; Օրն մա իր Երնոսն Գր Առն-ճօր
 Երորչաւ ծո Եւթաւ, ԳՅՐ Գն Շօլան մալլե թ
 Դա Լօւթալծ ԳՅՐ թ Դա Մալնչրալծ ծո Էրնաւծ;
 Ոյ իր Եւթաւ, Դա Լալմեօւթալծ Շրօրծոյ Գր
 Ելծ ծո թեւոսծ, օ Եալա Յօ Երլ թօր Յօ Լոնմալ,
 Բօլլեալ իր Գն Տրիւծն Օրնալ, յի Բօլալ Յր
 յօ Երնեւթաւ ԳՅՐ Յր Գն Լոնմօլա Գն Բիւծ Վծ
 ծո թեւոսծ, յօ իր մօ Էօւթչեար Գն Շօլան
 ԳՅՐ Գ Կէրմալա.

C. Ան է Դա Կէրման Գն Ութ Արծօլ Բօլ,
 Յր Եւթալ Օւթալ Էրն-Եւթալծ Ելծ?

F. Ա Երն: ԳՅՐ Գ Երնոյ-Դե մար Գն
 ՅԵրնա Յր Եւթալ Օւթալ Է, Գ ՅԵլլ
 Դա Մալնեւթաւ ԳՅՐ Էրնեւթաւ օլե, յօ ծո
 Էւթալծ Յր Գն է Գն Օլաւ ծո Էրնալծ Բիւծ
 Գրիշե, ԳՅՐ Եւ Երի թն Յօ թալծ օլ Գն թն;
 Գւ ծո Էւծ Գն Ելծ ծո թեւոսծ, Գ Եւ թօր
 Գն Յր օ Օրն Գ Եւ, ԳՅՐ Յր մալծ է Գն
 թն; Լեմոյ է Յօ Կէրնաւծ Գն Լա թօլմե Գն
 Երորչաւ ԳՅՐ Գ Լա Դա Երն; Մարմն Յր
 Գն է Եւթա իր Եւթաւ ԳՅՐ իր մօ Օլեւթալն
 է, Բա Գմալն, Բա Տեւթալծ է Եալ Բիւծ օլե, ծո
 Էրն Արնաւծ Դա Եւ ծո Էլ, յօ Էրն Ալ-
 լլե ծո Եւթա Գն Գն Երնալծ; ԳՅՐ յի
 Էրնալ Գն Երնոլ մօր-Բօ թալ, Դա Արն-Եւթ

A. We are commanded to abstain from certain meats, and to eat but one meal in the four-and-twenty hours, during Lent, and on the Ember-days and Vigils.

Q. What meats are we obliged to abstain from?

A. From eggs and the flesh of the birds of the air, and of the beasts of the earth: unless the spiritual superiors give leave to eat eggs, &c.

Q. Is it lawful to abstain thus from certain meats rather than others?

A. Yes; for, if it be at all lawful to fast and mortify the flesh, with the vices and lusts thereof, which surely no Christian will dare deny, whereas it is so frequently and clearly mentioned in Scripture, it must be very lawful and laudable to abstain from such meats as nourish it most, and its disorderly passions. 1 *Kings*, 31. 13; 1 *Chron.* 10. 12; *Psa.* 108. 24; *S. Mat.* 17. 20; *Acts*, 13. 2, 3; 2 *Cor.* 11. 27, &c.

Q. Does not the apostle S. Paul say, that the distinction of meats is the doctrine of devils?

A. Yes: and so do we call it a doctrine of devils, in the sense of the Manichees and other heretics, who taught that certain meats were created by the devil, and consequently bad in themselves. But the meats we abstain from we know to be from God, and good in themselves; we eat them with thanksgiving the day before and the day after the fast; we take them to be the most substantial and most nourishing food; for which reason alone we abstain from them, in order to subdue the lusts of the flesh, or to do penance for our sins: and neither this great Apostle, nor any one that understands and follows him, ever said, that this laudable and pious dis-

do tvegear azyr do leahar ē, zyr TeazarƷ Deamnyge an tEidyr-dealbād ionmolda crafteac-ro; ðyr yr kollar zyr dlyrdeahac do zac vle Ohne zac biad, yr mian yr, do feacnad mar zeall ayr flante a coryp nō Alma; a deyr fōr an tApydol fēn: “Nj iorad mē Feoŷt “zo bnaē, ionnar nac dTyrbmarh Adbar Ol “bēme do mo deapbnačairn.”

C. Cionnar do cnytegear ev zyr an Ačarē na hepyceac-royn do labnar an tApydol?

F. Ayr tŷr, cnytegear ē ar an Ačt cerna, ayn a hDeyr fē, zyr cnytarƷ Oja zac vle bhiad cym a čačme mayle ne hAlyrčad, azyr zyr mayt zac vle Nj dar cnyteč Oja; deymyð-ne an Nj cerna, azyr nj dŷbaryt ačt Epyciz don tSamyl-rin ačaryac ro mym.

Jr an daria Feacč, dā mbečt zac Epyrde-alyčad bjd mjdlyrdeahac, do biad an Wom eym-deymic Eon baryde ciontac a dTeazarƷ Deamān, ðyr njon jō fē Fion na Deoc laryn; azyr do beategear ē yr an hfarac nē lōcyrčj azyr nē Wyl fjadairn; azyr “do čaryc fē” a deyr ar Slanyteoyr, “nj ač jē na ač ol.”

Do biad an FarƷ Danyel ciontac, ðyr a deyr fē na čmceall fēn; “nj deacayƷ Feoŷt nō Fion “an mo beyl ayr fead črj Seacčmnyd.”

Do bepyr na Recabryge azyr a Sliočt ciontac; ðyr tpe Ačne an Ačar, do feacny-dar Fion do žnac; židead yr mōr do mol Oja jad, azyr do tŷ fē lrac Sōčairn dōjō ayr a jon.

Do bepyr na hApydol fēn azyr na Sinyr no ciontac; ðyr nj hE amān zyr feacnadart zac biad dar Fomalač do Ohējō bryge, Fyl azyr Nejte * tačtege, ačt fōr d’Opygeadar

inction is the doctrine of devils; it being manifest, that every one can, for the good of his soul or body, lawfully abstain from what meat he pleases; nay, the Apostle himself saith: *I shall never eat flesh, lest I should scandalise my brother.* 1 Cor. 8. 13.

Q. How do you prove that it is against those heretics the Apostle speaks?

A. First, it is proved from the same place, where he saith, that *God created all meats to be received with thanksgiving; and that every creature of God is good*: we say the same thing, and none but heretics ever said the contrary. 1 Tim. 4. 3, 4.

Secondly, if all distinction of meats were unlawful, the great S. John the Baptist had been guilty of the doctrine of devils; for *he drank neither wine nor strong drink: he lived in the wilderness upon locusts and wild honey; and came, says our Saviour, neither eating nor drinking.* S. Mat. 3 c. 4 v.; 11 c. 18 v.; S. Luke, 1. 15.

The Prophet Daniel had been guilty; for he saith of himself: *Flesh and wine entered not into my mouth for three weeks.* Daniel, 10. 3.

The Rechabites and their posterity had been guilty; for by their father's command they abstained always from wine; yet they are highly commended by God, and rewarded for it. Jer. 35.

The Apostles themselves, and the elders of the Church have been very guilty; for they have not only abstained, but have also, for good reasons, commanded the primitive Christians to

do na cerv Chriſtorðſiſ a reačnad; ʒiðeað
iſ e an Spiorad Naſ do čneorſſ ʒad iſ an
Ni ſe.

C. ʒiðeað, nač nſbiſann an Naſ Œpſool
Pól: “ ʒið ʒač Ni ſeačtan iſ an Œarſad ʒan
Fiaſſiſſe aſi bič maſ ʒeall aſi * Choʒſar?”

F. Œ Œeiſ; ōiſ ʒið ʒiſ toſſiſſorſad an
biad do Foralað do Œheſi biſſe, d’iſe, ʒiðeað
niſiſ niſan niſ an Œpſool na Čriſtorðſe beſi
co Œiſon-čſſeač ſiſ aʒſ Fiaſſiſſe an aſi For-
alað an Œaſi-ro, nō an Œaʒi-ro do † Œheſi
biſſe ſiſ do čſſad e čſiſ an niſarſið, o ſiſ
dearſiſa ʒiſ ab e Œiſa čſiſſe an biad ſeiſ, do
foralað do Œheſi biſſe, aʒſ ʒo biſ ſe maſi
an ſeiſ; ačt a deſi ſe iſ an aſi čerðna, da
niſſiſſe Œiſſe doſiſſe doſiſ Chriſtorðſe, ʒiſ toſſi-
ſſe an biad do Œheſi biſſe, ʒiſ čōiſi do
aſi ſon Čoʒſ, “ ʒan a iſe; nač ſiſ ſe čaiſi-
“ beač na ſollaiſſe; aʒſ nač aſi čeaſi Œið-
“ biſ Œiſſe do čabaſiſ do na hſſorſeadaſiſ,
“ na do na Čiſſeadačſiſ, na d’Œaʒſſe Œe.” Iſ
ſada maſſe ō an Œpſool čſiſ an Œſaſi
Œiſſeadač na hŒaʒſſe, aʒſ a ča ſe čom-
ſada ſiſ ſada, ʒo niſſeadač ſe d’ſiſ “ Œiſ-
“ ſiſ do čabaſiſ d’an niſſeadačſiſ, aʒſ
“ ſiſ ſeiſ d’iſſiſſe dōſiſ; ōiſ bið aʒ ſiſſe,
“ maſ a čaſi čſiſ Čſiſſe do čabaſiſ ſada aſi
“ ſon an niſſeadačſiſ.”

C. Čſeſſe e deſiſi do čaſi an Œada ſo an
Œpſool: “ Na daſſiſſeadač Œiſſe-ſeadač ſiſ ſa
“ biad na ſa d’iſ, na a d’Œaſi Œae ſaſſe, na
“ ſa’ſi Œae ſiſ, na a d’Œaſi na Œaſiſſeadač?”

F. Œeiſſiſ, ʒiſ ſollaiſ aſi na Œaſiſſe-ſe,
“ Œae ſiſ” aʒſ Œaſiſ, ʒo laſſiſſe ſe aſi
an Čiſſiſſeadač do niſiſ na hſſorſeadač eiſſiſ.

* čōiſſiſſe.

† Œheſiſiſ.

abstain from meats offered to idols, from blood, and from things strangled, yet they were guided herein by the Holy Ghost. *Acts*, 15. 28, 29.

Q. But does not the Apostle S. Paul say : *Eat all that is sold at the market, asking no question for conscience sake?* 1 *Cor.* 10. 25.

A. Yes : for although it was prohibited to eat meats offered to idols, yet the Apostle would not have the Christians to be so scrupulous as to ask whether this ox or this calf had been sacrificed to idols before it was carried to the market, it being certain, that the very meat offered to idols was created by God, and good in itself ; still he says, in the same place, that if any body tells the Christian that the meat was offered to idols, *he ought, for conscience sake, not to eat it ; that it was neither expedient nor edifying, and that no offence should be given to either the Jews or the Gentiles, or the Church of God.* The Apostle then is far from opposing the Commandments of the Church ; and so far is he from it, that he orders us *to obey our prelates, and to be subject to them ; for they watch as being to render an account of our souls.* 1 *Cor.* 10 c. 26, 28, 22, 23, 32 u. ; *Heb.* 13. 17.

Q. What do you say to this passage of the Apostle : *Let no man judge you in meat, or drink, or in respect of a holy-day or of the new-moon, or of the sabbaths?* *Col.* 2. 16.

A. I say that the words *new-moon* and *sabbath* do manifestly show, that he speaks of a Judaical distinction of clean and unclean meats,

bjad glan azvr neamžlan, do pējn Aļēne Dē jr an ēSejn-React, noč do cypēad, an Tpačro, aji zCxl zo hlomlan, lejt a mēž do řion, mar dñbmad řvar, d'fxl azvr do bjad tačtēže, zē zvr peacad jad ra Māpžad; ōjn nj bfxl ro an Ažajd an Rada yd an Apydol "Jēd žac Nj peactar ra Māpžad."

C. Nač nDejn ar Slanxžteojn pējn, nač ē an Nj ējēd a pdeac jr an mberl do řalkžear an Dñne?

F. Jr deimjn zvr ab jad-rojn a bmačra; ac nj beanyd pē hAdbar an ro; azvr nj mōjōfjēd, zo deapbēa, Aojn-peac an Rād-ro, noč do bēfōjrn a mear a bejt an Ažajd žac xle ēpojzē, ac Dpvnž žan Chvnž, žan čpabād, do bejn lajn-pējm d'a nAļnmjanxēd, azvr le ar mjan žac Corž azvr Clon-māpbad na Colna do čapčxrnjžad; noč do meallar na Dōjne aipbējorac azvr anbfann, azvr mārlxžear zo pollarac bmačar Dē, až cyp nompa a dervad a mač, zvr řojllrjž Čpřord zvr dřomōjn, azvr zvr neamčairbeac Tpojžad do dervad; an tan do molar ar Slanxžteojn Dvč-čpojžad azvr Čpvad-čpād oile Nōjm Čojn bairde, azvr zvr čpojzē rē pējn dā řičjot La azvr dā řičjot Qjōče, do čvm řjnn-e do mēnad; an tan řōr jnnreap rē dñnn, zo bfxljē Deamajn aļmžē an (no Aļnmjana neapčmāna) nač řējōrn a člōj pē Nj aji bjē, acč pe hļmnxž azvr Tpojžad; azvr zo d'Tpojzēfōjř Clann nō Compānxžē an řjn Nvadpōrda, eadon, a Dhpřojbwl nō a Lxčt leanamna pējn, an tan d'jmeočad rē vača; noč do řjnnēadar žan Aļmjar, Fjadnēre aji, an Nj a dejn an Naom Apydol Pōl, až ržpřōbad čvm na žCojrnjtnēac, na čmčēall pējn azvr a dČmčēall Lxčt čēazařž an čSojřžēl: d'Aon-řocal, ējmeočajd bvnadar na Sžpřbvnne Djaža,

conformable to God's Commandment in the old law, which at that time was quite abolished, excepting still, as above, blood and strangled meat, though sold at the market; for this is not contrary to that which S. Paul said : *Eat all that is sold at the market.*

Q. Does not our Saviour himself say, that *What entereth into the mouth, does not defile a man?* S. Mat. 15. 11.

A. Yes: those indeed are his words, but no way to the purpose here; and none surely will urge this text, which may seem to be against fasting in general, except libertines and impious persons, who give full scope to their evil inclinations, and would fain discredit all restraining and mortification of the flesh; who impose upon ignorant and weak people, and manifestly profane the word of God, in pretending to prove, that Christ declared fasting to be an idle and useless action; when our Saviour commends S. John the Baptist's rigorous abstinence and other austerities, and fasted himself forty days and forty nights for our instruction; when also he tells us, that certain Devils (or strong passions) *can be overcome by nothing but by prayer and fasting*; and that the children, or companions of the bridegroom, that is, his own disciples, or followers, should fast when he would be gone from them, which they undoubtedly did: witness what the Apostle S. Paul, writing to the Corinthians, saith of himself and the preachers of the Gospel. In a word, the body of the Scripture, the practice of the servants of God, nay, the Liturgy or Common Prayer-Book of the modern Church of England, will rise in judgment against these loose livers, *whose God is their belly, and*

whose end is perdition. S. Mat. 11. 11, 18; S. Mark, 9. 29; S. Luke, 5. 35; 2 Cor. 6 c. 5 v., 11 c. 27 v.; Phil. 3. 19.

Q. What, then, is the meaning of Christ's words?

A. The Scribes and Pharisees, a set of carping hypocrites, were very careful to wash their hands, their dishes, and cups, before they eat or drank, lest they should be defiled, although they were inwardly full of uncleanness and iniquity: they saw our Saviour's disciples eat bread without washing their hands, and boldly reproached him for it; he answered, saying: *What entereth into the mouth doth not defile a man, but what proceedeth out of the mouth and cometh from the heart, defileth a man; for from the heart proceed evil thoughts, murders, adultery, fornication, thefts, false witness, &c. these are the things that defile a man; but to eat with unwashed hands defileth not a man. S. Mat. 15. & 23. cc.*

Now, it is plain, that our Saviour says nothing here against fasting, which was purely instituted either to do penance, or curb those inordinate passions which defile the soul; for after Christ had spoken the aforesaid words, eating of hogs' flesh would have defiled the souls of the Apostles and of the whole Jewish Nation; the primitive Christians should have been defiled by eating *blood or things strangled*; and, although all meats be clean in themselves, yet to eat meat that is forbidden, doth defile the soul, as the apple defiled Adam's soul, and as taking of drink to excess defiles the drunkard.

The meaning, then, of our Saviour's words, and the wholesome instruction we are to draw from them, is, that if we do not seriously endeavour to fulfil the weightier points of the law, such as to bridle our evil desires, to purify our souls, and to love our neighbour, &c. it is in vain for us to purify our bodies, or even to observe either fast or feast: our fasting will be an abomination before the Lord, and may be well compared to the fast of devils, who neither eat nor drink; but although fasting from sin be at all times the great and indispensable fast, Christ says: *We ought to do the weightier matters of the law, and not to leave the rest undone; for he who is faithful in that which is least, is faithful in a greater thing; and he who is unjust in a little thing is also unjust in a greater thing.* Is. 1 c. 11 v., 58 c. 3 v. &c; Zach. 7. 5; S. Mat. 23. 23; S. Luc. 16. 10.

Q. Now, although I clearly see that it is both lawful and laudable to fast, and even to abstain from certain meats, yet I do not well see that the Church can command us to fast.

A. The Jewish Church often ordained fasts; the people of Ninive ordered an universal fast; the modern Churches of England and Holland do sometimes proclaim and ordain a general fast; it is therefore manifest, that the Catholic Church, to which Christ said, *Whatsoever you shall bind on earth, shall be bound in Heaven*, can more warrantably oblige us to fast after the example of the Council of Jerusalem, which commanded the primitive Christians to abstain from blood

“Talam, biad rlad rẓawtce aṛi Neam,” a ȳri d’Ulaac oriṛṛṛ Tporẓad do ðevnað, aṛi loṛẓ Choṛiṛṛionðil Jeruẓalem, noð d’aṛṛṛṛ do ṛa Cevð Chriṛṛorðvẓið Fẓil aẓvẓr Feoṛl ȳačtẓvẓe do feačṛnað.

C. Cṛa a ȳa rẓor o’ṛ Tporẓad?

F. Ðawne ȳṛṛe, Sean-ðawne laẓ-briṛoẓač, Ðawne ðẓa ṛari řawẓ biṛaẓaṛi aṛi řiččid, Ðṛa ȳṛom-ȳoriṛača, aẓvẓr Lẓčȳ Ððṛi oṛṛe.

C. Ca ḥṛaṛi ṛr cōṛi aṛ Ðon-čvð do ðevṛam?

F. Tṛiṛṛoll aṛ meoðan ȳae, ṛo ẓač Ðon-am ṛa ðṛaṛẓ.

C. Ðṛi bẓẓil aṛ Ðeoč ȳoriṛṛiṛẓčȳ aṛ Ðṛiṛṛṛi aṛ Tporiṛẓe?

F. Nṛi mearðari ẓo coṛčȳomṛ, ẓvṛi bṛiṛead Tporiṛẓið Ðeoč beaẓ ṛȳ ḥẓṛṛṛṛ, ṛȳ ḥẓṛṛb-řaiṛṛe, ṛo ṛȳ řiṛi-ṛiṛačṛari; ẓiðead ṛi ḥṛi-mearða, ẓo bẓẓil řȳ ceawẓȳeač řȳðȳ řiṛor, ṛa řearð a ṛbṛṛi Ðil, ȳȳ Ḑṛiṛṛiṛan ṛa Ðiẓȳ, ṛo ṛari ẓeall aṛi čomṛvadaṛi, aṛi čaṛčȳam Ḑṛiṛṛiṛe, ṛo aṛi ẓṛočaṛȳȳ Sawẓalta.

C. Čṛevð řa mearṛan ȳȳ ẓo bẓẓil Ðṛačan ẓan řiṛi-ṛiṛačṛari, aṛ Ḑẓaṛið aṛ Tporiṛẓið?

F. Ðo bṛiẓ ẓvṛi ṛo bṛorðvẓȳear aẓvẓr ẓṛiṛorvẓȳear Ðeoč bṛiṛoẓṛari Ḑṛiṛṛiṛan ṛa Colṛa, řona biad; aẓvẓr řȳr do bṛiẓ ẓvṛi ðṛovẓ aṛ Čaẓṛṛ aṛ Tporẓad, čvṛṛ ẓo ṛṛaṛȳčȳeočamawṛ aṛ ṛṛṛ-ȳoṛl, aẓvẓr ẓo ṛÐȳaṛṛaðṛawṛ, aẓ řȳlanẓ Čaṛṛȳ aẓvẓr Ðȳṛaṛi, Ḑiṛṛiẓȳȳ aẓvẓr ȳeoṛi-ẓṛiṛom aṛi Son aṛi ẓČiṛṛṛað, ðȳ a čȳomṛ řiṛṛ, a ȳa Ðṛačan ẓan ṛiṛačṛariṛ aṛi bič, aṛ Ḑẓaṛið ṛa Ðȳearaṛiðačȳa.

C. Ðṛi bẓẓil řȳ ceawẓȳeač Ðiṛȳamṛiṛ aṛi bič do čaṛčȳam leřȳ a ṛvẓȳ do’ṛ Ðon-čvð?

F. Nṛi ȳoriṛṛiṛẓčȳari * Ðṛiṛon-čvð ṛo mear-

and strangled meat. 1 *Esd.* 8. 21 ; 2 *Chron.* 22. 3 ; *Jer.* 36. 9 ; *Joel*, 1. 14 ; *John*, 3. 5 ; *S. Mat.* 18. 18.

Q. Who are exempted from the fast ?

A. Sick people, weakly old persons, young people not past one-and-twenty years, women big with-child, and people that labour hard.

Q. At what hour is the one meal to be made ?

A. About noon, or any hour after it.

Q. Is drinking a breach of fast ?

A. It is the general opinion, that it is no breach of fast to take a little drink for quenching a great thirst, for strengthening in weakness, or for some other real necessity ; yet it is not to be supposed that it is permitted to sit or stand tippling, through an inordinate desire of drinking, or for the sake of company, for pastime or worldly affairs.

Q. Why do you think that drinking, without a real necessity, is not permitted ?

A. Because strong drink excites and inflames the inordinate desires of the flesh more than meat ; and likewise because the Church instituted the fast, in order that we should subdue our disorderly passions, do penance, and make satisfaction for our sins, by suffering hunger and thirst. Moreover, tippling, without any necessity, is contrary to temperance.

Q. Is it permitted to take any nourishment but the one meal ?

A. Yes : it is allowed to take a moderate col-

արծա ծօ ճարեամ յօ մալ րան Օյծե, ո՞՞ և
 ԾԴաճոնա ան Լաւ քաճա: աճ րի շօրի Բօլ,
 Երչ, Այճաճա; րա Բար-Բաճ ար Բիճ Ծ'իճ ար
 ան րԴան-ճիճ-րի, յան Ըաճ օ'ր Աճարան Ըլլե,
 ո՞ յան յար րե Բիւ Աճօրար յօ Լօր.

ԱՆ ԴՐԵԱՏ ԱՅՇՆԵ.

Որ Եօլ ար Ծ * Քիւրի, Օր Կիւրի
 րա Օր Տաճօրի.

Ը. Ըրօ ք'ար ԿԴօրիւր յան Ըաճիւր Բօլ
 Ծ'իճ Օր Կիւրի աճ րա Տաճօրի?

Բ. Օ՞ ճիւ րաճ րեճ յան ԸԸաճիւր րաճ օ
 Օրիւր րա Կիւրի; աճ րաճ և յԸիւր Բար
 ար Տաճիւր Օր Կիւրի, աճ րաճ և Բիճ օ՞ ան
 րան Այճ Օր Տաճօրի.

ԱՆ 4. ԱՅՇՆԵ.

Ըր Բիճ Տիւր րա Բիճ րիւ Կիւր-Բիճիւր
 յան Բիւրիւր.

Ը. Ըրօ և ան ԸԱճ րո՞ ան Ըօրիւր ճիւ
 րաճ ան ԱյՇՆԵ-րի օրիւր?

Բ. Բիւրիւր Ծ ճիւրի յան ար ԲԸաճիւր
 րաճ րա րաճիւր, ան ճիւ ր Լճ և.

Ը. Ըր և ար ճիւր ճիւր ար ԲԸիւրիւր Բիճ-
 անիւր Ծ ճիւրի?

Բ. Լ և ար Տաճիւ րիւ, ո՞ րե Տաճիւ ար
 Բիճ րիւ, աճ և րիւ Ըրիւր աճ րաճ ան
 Բիւրիւր-րե Ծ'իւր.

* Ըիւր, Աիւր.

lation at night, or in the evening of a long day ; but it is not permitted to eat flesh, fish, eggs, or any milk-meats at this collation, without the spiritual superior's leave, or a custom sufficiently authorized.

THE THIRD COMMANDMENT.

To keep the commanded days of abstinence.

Q. WHY did the Church forbid the eating of flesh-meat on Fridays and Saturdays ?

A. In order that no week may be free from the works of penance ; and likewise to put us in mind of the death of our Saviour on Friday, and of his being in the grave on Saturday.

THE FOURTH COMMANDMENT.

To confess our sins at least once a year.

Q. WHAT does this Commandment oblige us to ?

A. To confess our sins once a year, at least.

Q. To whom ought we make this yearly confession ?

A. To our own priest, or to any other priest that has power and permission to hear this confession. *Conc. Later. V. Can. Utr. Sex. Martin IV. Const. Ad Uberes. Bened. XI, in Extrav. Inter cunctos, &c.*

C. C'la he ar Sazant feyn?

[illegible]

C. Երբ է արդար ծոծ արծրե-
ծի՞նչ ո՞ր արձայն բերն?

Բ. Զ Եւ ծ'բլաճաթ օրադո Սոմաճ ԳՅՐ
 Սոմաճ Եւ ծ'բլաճաթ ԾԾ, Եւ ծ'բլաճաթ ԳՅՐ Եւ
 Զ'բլաճաթ Ծ'բլաճաթ ԾԾ Եւ ծ'բլաճաթ, ԳՅՐ Եւ ծ'բլաճաթ
 Եւ ծ'բլաճաթ ԾԾ Եւ ծ'բլաճաթ.

C. Ըստ հաւոր ան ա երկ ծ'բ'բ'ա'յն օրհոյ
Բարբոյն ծո ծ'անամ?

Բ. Ան չան ծօցմալի ըմ Եղբր Ալե
 ԶՅՐ ՊԱՐԵԱՐԱ, ԶՅՐ ծօցմի՞ն Ե ԲԲԵԱԿԱԾ.

.C. Այն ծարձեւն որոնք եղանակով օրհնող
 ընդ իմ Բազմութիւնս, ապա Առաջինը մտնող
 տեսչական.

F. Nj b'xal nj ar mō d'f'lačajb opajnn o'n
Eazlur; židead, jr ōvne f'ju-leam žan čejll
žan * čožar an Peacac, do čvpead a Lear
ajr Čajnde ō La žo La, azvr ō feactmyn žo
Seactmyn: an tan a ta ajr a Lam f'ejn,
majlle jē žparajb ōe, žčejnde azvr Fajrjdn
do đeanam; azvr f'or jr nō b'azlac, azvr jr
žnačac, žr loctac Fajrjdn na ōvynze d'č-
čejlljže, nac n'Dernann j act llajr nō dō ra
mblyazašn.

* Compar.

Q. Who is our own priest?

A. Our bishop or parish-priest; in a word, our pastor, howsoever he may be styled; for it is our pastor that is charged by God and the Church, to watch carefully over his flock, to lead them to eternal life, and to feed them diligently in the way to that life, with the word of God and the sacraments. *Jer.* 3. 15; *S. Jo.* 10. 3, 4. &c.

Q. What obligation do we lie under to our proper priest or pastor?

A. We are obliged to show him submission and obedience, to hear often his mass and instructions, and to follow his counsel earnestly. *Heb.* 13. 17.

Q. At what age are we obliged to go to confession?

A. When we are come to the knowledge of good and evil, and fall into sin.

Q. Is it certain, we are not obliged to go to confession but once a year?

A. The Church obliges us to no more: nevertheless, the sinner who would defer his welfare from day to day, and from week to week, is a great fool, void of reason and conscience, seeing it depends of himself, with the grace of God, to repent and confess his sins. Moreover, it is to be feared, and it commonly happens, that the senseless people, who confess their sins but once or twice a year, do make a bad confession. *Eccli.* 5. 8, 9; *S. Luke*, 12. 40.

DO'N CÚJSEAD HAJTNE.

Corp Críord o'n Domnac nua zCairz; glac la éistín zo Míon-cáirz.

C. Cnevd opdvžear an cñzead hAJtne dñnn?

F. Opdvže rí dñnn Comaíneac do glacad zo cnaibteac an Aímrí nā Cairz ó ar Sazart Párríorbe, nō ó ar nAodáíne, zíd be ari bíot é.

C. Cnevd í an Aoir ann ar cóir dñnn Nām-corp Chríord do glacad?

F. An tan do éizmíð évm Críonnacta azvr Tvzre; acé nī foláir an Teazarz Críordvde d'fozlvīm íorí-nāe zo maíť.

C. Cnevd í an cáin do évnear an Eazlvr ari an té, nac zComlíonann an Aítne-rí azvr an Aítne, ari ar labnāð zo deížeanać?

F. Opdvže rí a díbírte ar Tíz na hEazlvre, azvr zan Aólacāđ Críordamvl do tábaíre dō. zídeāđ nī évteann an Coírneall-bācāđ-ro ari an té do évnear an tAodáíne ari Cáirde, évm Aítírvde do đevnāí, azvr évm é fēín d'vllírvzāđ maí ír cóir.

C. An bfvł d'fīacáib opvnn Comaíneacā do glacad acé Aon-váir amāín ra mbliāzāín?

F. Nī évneann an Eazlvr nī ír mó íona ríín d'Alalac opáínn; zídeāđ, bīorpvže rí ríín évm Nām-cóirp ar Slānvžteora do glacad zo mñic, maílle ríir na Coínzjolláib a tá ívacāanać.

C. Cnevd fá mbīorpvžeann an Eazlvr ríín vm na Nām íacramvnt-re do glacad zo mñic?

F. Do bīíž zvr móí an Torađ do žeívtēar ar an Oíleamāín neamāa-ra; azvr zvr bāžlac

OF THE FIFTH COMMANDMENT.

*To receive the Blessed Sacrament at Easter,
or thereabouts.*

Q. WHAT does this Commandment oblige us to ?

A. It obliges us to receive the blessed sacrament devoutly from our parish-priest, or from our pastor, whosoever he be, at the time of Easter. *Conc. Later. IV. &c.*

Q. At what age ought we to receive Christ's holy body ?

A. When we come to sense and understanding ; but it is requisite to learn well beforehand, the catechism or christian doctrine.

Q. What punishment does the Church inflict on the person who fulfils not this commandment, and that which we spoke of last ?

A. She orders he should be banished from the communion of the faithful, and deprived of Christian burial. Yet this excommunication does not fall upon him whom the pastor puts off for a time, in order that he should do penance, and duly prepare himself.

Q. Are we obliged to communicate but once a year only ?

A. The Church obligeth us to no more ; yet she exhorts us to receive often our Saviour's blessed body with the necessary dispositions. 1 *Cor.* 11. 28.

Q. Why does the Church exhort us to receive often this blessed sacrament ?

A. Because great fruit is reaped from this heavenly nourishment ; and that it is to be feared

նա՛ն մօր յն շԿոյն ծօնեալ ան տէ՛րօ և Տալմե
և Աննա բէյն, նա՛ն ծախիչեանն իյած նա եւե՛տ
բօրնա՛ն, ա՛ն Սալմ ո՞ն ծօ թա մեկա՛նն.

Ը. Ըրե՛ծ է շօրմօրշէպն իւր ան թեյրե՛ծ
հԱլմե՛ն ?

Բ. Եւանայ Քօրծա ծօ ծերանն ան Ալմրին նա
հԱլմեյնե, ա՛ն ան Շօրշայր.

Ը. Ըրե՛ծ բար շօրմօրշ ան Եաշկար եւանայ
Քօրծա ծօ ծերանն ան Ալմրին նա հԱլմեյնե
ա՛ն ան Շօրշայր ?

Բ. Ծօ երիշ շրն շօրն թի նա հԱլմրօրն-թօ
ծ'Ալմայշ ա՛ն ծ'Ալմիշ.

Ը. Ան ե՛ւ նա՛ն ան ալմն ան Եաշկար ան Ծե՛ս-
նայծ ծօ ծօլ ?

Բ. Ծ'ալմն շան Ալմար ; ա՛ն ի Բեյծին ծօն
և իւշ, և ծօլ թէ ան շԸլին բէյն : շի՛ւթ և շա
ծ'բա՛նն օրնն ան շԸլին ծօ շօրշած ա՛ն ծօ
շօրշալ թար ան իո՞ն շիւն շիւ ; ծին ծիւնշէ ան
ծԻշեարնա եւե՛տ ծօ շա՛նն ծօ'ն Ծրնշ
բիւժօլար ան Ալծօլն, ա՛ն թօլլիշեար ան Տօլ-
շեւ.

Ը. Ան ե՛ւ ծ'բա՛նն օրնն Ալմեանա ան
իւժ շիւ ծօ շօրմօրն ?

Բ. Ա շա ծ'Ալա՛ն օրնն Ծալշար ալմն ան
շԸլին, ո՞ն ան իՇարնա ծօ շօրմօրն.

Ը. Ան ե՛ւ ծ'բա՛նն օրնն թօլ ծալշար ան
շԸլին ո՞ն ան իՇարնա ծօ ել՛ն ա՛ն ?

Բ. Ա շա շօ ծիւնն ; ծին իր իո անած իր
իւլեյրշիլ Ալմբիւր ծօ'ն շՏանիլ-թի.

Ը. Նա՛ն ծԻւ ան Տանիշեօլն շիւ և իւշ ծօ
նա հԱլմեանայն, Ծօնալե՛տ ալմիշ ծօն, ծա
իՇօլմեար Ծօնալե՛տ ան շօլլիլ ?

Բ. Ծօ շիւ թէ շիւ Ծօնալե՛տ երնալե՛տ
ծօն.

1. Եւե՛տ շօլմօրն, իր է թիւ, շա՛ն իւ իւ
թա՛ն ծօ շիւնն, շիւ Ըրօրն ծօ շիւնն.

that he who makes use of the food of eternal life but once or twice a year, makes no great account of his own salvation. *S. Mat.* 11. 28.

Q. What is forbidden in the sixth commandment ?

A. The celebration of marriage during Advent and Lent.

Q. Why did the Church forbid the celebration of marriage during Advent and Lent ?

A. Because she appointed these times for prayer and penance.

Q. Did not the Church command us to pay tithes ?

A. She did, certainly ; but we cannot, at this time, pay them to our own clergy ; nevertheless we are obliged to maintain and support our clergy by some other means : for our Saviour commandeth us to give a livelihood to those who serve at the altar, and preach the Gospel. *S. Luke*, 10. 7 ; *1 Cor.* 9. 13, 14 ; *1 Tim.* 5. 17, 18.

Q. Are we obliged to fulfil any other commandments ?

A. Yes ; we are commanded to fulfil the particular obligations of our trade or calling. *Colos.* 4. 17 ; *1 Thess.* 4. 11.

Q. Are we obliged to know the obligations of our trade or calling ?

A. Yes, certainly : for ignorance in this point is very seldom excusable. *S. Luke*, 19. 44.

Q. Did not our Saviour give us, besides commandments, certain counsels, called evangelical ?

A. Yes ; he gave us three principal counsels ?

1. Voluntary poverty ; that is, to forsake all worldly things to follow Christ. *S. Mat.* 19. 21.

2. Պալջօթանք, ո՞ր Դեանքաճառք բխողն
 չօ հԵՐՅ, Եձօն, Երկաճ չօ հլօմլան ծ'Ալթար
 ԿՅՐ Ժօ իմնք նա Ըօնա.

3. Արաքն ծօնաճ Ժօ Ըօլ Ժիքն Ելե, ան
 չաճ յե Ոյ նաճ Երկ նա ԲԵԱԺ; յօնք չօ
 յԸրկթաթալք, մար րօ, ոյ Ժր յօմլաքն ծ'Ար
 ԸԸօլ ԿՅՐ ծ'Ար չԸօնալք քն.

ԱՆ 11. ԼԵՅՅՈՆՆ.

Ժօն ԲԵԱԺ.

C. Ըրք յր ԲԵԱԺ ան?

Բ. ԵԵրմլաճ ան Աճալճ Ալթարաճ ԺԵ, նա
 հԵԱՅԼԻԲ, ո՞ր նա յԱճԺԱՐԱՆ.

C. Ան ԵլՅՈՆ ան ԲԵԱԺ Ժօ իԵԱԺ, Օր
 ԸՅՈՆ չաճ յե Ոյք?

Բ. Եր ԵլՅՈՆ: Օր ոյ Երկ ԱրկՅՈՆ Ար Ելճ Ըօ
 մօր իր.

C. Ըրք Ե ան Բաճ?

Բ. Ժօ Երկ չրմաճ Ե ան ԲԵԱԺ անան Ժօ ոյ
 Ոանան Օրն Ժօ Ժիա, ԿՅՐ Ժօ ծանքաճ րն
 չօ իօրնք.

C. Ըա յԵՅ Ըրք ԲԵԱԺ ան?

Բ. Ժա Ըրք, Եձօն, ԲԵԱԺ նա Տրնրօր,
 ԿՅՐ ԲԵԱԺ Յնօնա.

C. Ըրք յր ԲԵԱԺ նա Տրնրօր ան?

Բ. Ա Ըա ԲԵԱԺ, յօն Ե յԵրնթար րն յե,
 Ըք ԵԵրմլաճ ան չԸր ԱԺար Աճալք.

C. Ըրք յաճ նա հԸԼ Ժօ Ըն Օրն Ժր?

Բ. Եր Ըրնք, յօմաճ Տաճար ԿՅՐ Երկալք,
 Ըօնաճ ԿՅՐ Երնքաճ Ըրն ԸԼ, Տրան-
 Ըաճ ԿՅՐ ԺԸանր ԺԵՅ-օրքաճ Ժօ ծԵրն;

2. Perpetual continence, or an inviolable chastity until death; that is, renouncing entirely the pleasures and allurements of the flesh. *S. Mat. 19. 12; 1 Cor. 7. 38.*

3. Voluntary obedience to the will of another, in all that is not sin; that so we may the more perfectly deny our own will and inclinations. *S. Luke, 2. 51; Heb. 13. 17.*

THE ELEVENTH LESSON.

Of Sin.

Q. WHAT is Sin?

A. It is a disobedience to the commandments of God, of the Church, or of our superiors.

Q. Is it necessary to avoid Sin above all things?

A. Yes; for there is no evil so great as Sin.

Q. Why so?

A. Because it is Sin alone that makes us enemies to God, and damns us eternally. *Jer. 2. 19; S. Jo. 3. 6, 8.*

Q. How many kinds of Sin are there?

A. There are two, to wit, Original, and Actual.

Q. What is Original Sin?

A. It is a sin in which we are all born, through the disobedience of our first father, Adam. *Rom. 5. 12; Eph. 2. 3.*

Q. Which are the evils we suffer by it?

A. Unavoidable death, much labour and sickness, an inclination and facility to do evil, a slackness and difficulty to do good works; and

azyr fa deoiz * Damhazad riorixde, myna
hSlanaid an bairdead rion.

C. Cierd yr Peacad Zhjoma ahh?

F. A ta an Peacad do hjmib feih, myri a ta
brievz, Fadwzeact, &c.

C. Ca mēid Wod ari a hDerhpar Peacad
zhjoma?

F. Ari ceitne mod, eadon, le Smyrnead, le
brieti, le Zhjom, azyr le Wainneacthazh nō
Faihlize.

C. Cja hjad na Locta yr bawghaz ari biot?

F. Peacaid na Faihlize, ari an Adbar zo
mhid h ar folghze, azyr zyri lřz cyrtear a
Sym jad jona Locta eile.

C. Cja da hZorneann cy Peacad Wain-
neacthazh nō Faihlize?

F. Do'h Pheacad do hjmib az lēizean ar
hOralzair faw lāi zān derhah, amyl myri a ta
Peacad an Adar azyr na Watar hac mēneann
azyr hac rmaacthzeann zo djetjollac a zClann
azyr a dTeaglac; hac zCyneann d'Ualac
orhta Urhazh Neoih azyr Waidhe do derhah,
Arihionh d'ēirdeact ari Laeti b Sōie, an
Teazarz Crijordwde d'fozghm zo beact.

C. Tabairi dēh Corahlaet oile d'on tSam-
yl-rin?

F. Peacaidib zo triom an Chlann hac hDer-
hann Toil a hAdar azyr a Watar; nō hac
zCydhzeann leo ionh a Leatrom azyr ionh a
hAryzeact.

Peacaidib mar an zCerdna na Seapbēōzā-
tāide hac racthzeann zo dētraetac a dTran-
ardal, nō a t Lrac Sōtair.

lastly, eternal damnation, unless we be cleansed by baptism. *S. Jo. 3. 5.*

Q. What is Actual Sin ?

A. It is a sin we commit ourselves, such as lying, stealing, &c.

Q. How many ways is actual sin committed ?

A. Four ways ; by thought, word, deed, and omission.

Q. Which are the most dangerous sins ?

A. The sins of omission ; by reason they are more hidden, and less taken notice of than other sins.

Q. What is it you call a sin of omission ?

A. It is a sin we commit in neglecting our duty, such as a sin of a father and mother, who do not diligently instruct and correct their children and family ; who do not oblige them to morning and evening prayers, to hear mass on holy-days, to learn punctually the Christian doctrine. *1 Tim. 5. 5.*

Q. Give us another example of that kind.

A. Those children sin grievously, who act not according to the will of their parents, or do not assist them in their distress or old age. *Prov. 19. 26 ; Eccli. 3. 14, 18 ; Eph. 6. 1, 2.*

Servants and labourers do likewise sin, when they do not diligently work for their wages, or hire. *Eph. 6. 5, 6, 7.*

ԱՆ 12. ԼԵՅՅՅՈՆՈՒ.

Ծօ՛ղ Քեական Պարեւա՛ս աշր՛ հՏօլօճե՛ս աշր՛
 Ծօ՛ղ Պեօծալի՛ն թե՛ թե՛ստար լա՛ծ.

C. Ըս մեթ Շիւրլ Քեակո՛ծ Յոյոյա՛ն ան ?

Բ. Օհ շիւրլ, եսօն, Քեակո՛ծ Պարեւա՛ս աշր՛
 | Քեակո՛ծ Տօլօճե՛ս.

C. Շիւրժ ի՛ր Քեակո՛ծ, Պարեւա՛ն ան ?

Բ. Քեակո՛ծ, թե՛ չԿալլմի՛ծ Յրա՛րա աշր՛ Յրա՛ծ
 Օհ, աշր՛ էրե՛ օ՛Ւլլմի՛ծ ծի՛նն թի՛ն Օսմիւրճա՛ծ
 թիւրիւծե լոն ի՛րլոն.

C. Շիւրժ թա՛ օ՛Ւրճե՛ս Քեակո՛ծ Պարեւա՛ն ալի ?

Բ. Օօ երի՛ճ չօ մարեան՛ն ան է՛նան.

C. Շլոնար՛ լի, աշր՛ չօ երլ՛ ան է՛նան
 ռեմիարեւա՛ն ?

Բ. Ալի ան Ածեար՛ չր * բ'ան ե՛Քեակո՛ծ օօ
 շալլեար՛ ան է՛նան Յրա՛րա Օհ, ոօ՛ ի՛ր եւե՛ս
 թիւրաճալե՛ս օօ.

C. Ան թիւրի՛ն Ռեա՛ծ օօ ծամիւրճա՛ծ թա՛ Աօն-
 Քեակո՛ծ Պարեւա՛ն ան ?

Բ. Ի՛ր թիւրի՛ն չօ շիւրե՛ : աշր՛ օօ ծամիւրճե՛ս
 ռա Օեմիւրի՛ն թա՛ Աօն-ծրօ՛ծ-Տիւրալիւս՛ս ան ?

C. Շիւրժ ի՛ր Քեակո՛ծ Տօլօճե՛ս ան ?

Բ. Քեակո՛ծ եսժիւր, էրե՛ ռա՛ չԿալլեար՛
 Յրա՛րա Օհ; ա՛տ լաճիւրճե՛ թե՛ ա՛ Յրա՛ծ լոն՛ն ան
 չՇիւրիւծե.

C. Ան շօլի՛ն ծի՛նն ան Քեակո՛ծ Տօլօճե՛ս օօ
 թե՛ստ ?

Բ. Ի՛ր շօլի՛ն ծի՛նն ա՛ թե՛ստ, օօ երի՛ճ չօ լաճ-
 իւրան՛ն աշր՛ չօ չՇլոնան՛ն ան Շօլ՛ շիւր՛ ան
 Քեակո՛ծ մարեւա՛ն; աշր՛ թօ՛ր օօ երի՛ճ չօ լաճիւրճե-
 ան թե՛ Յրա՛րա Օհ, աշր՛ չօ օ՛Ւլլեան՛ն ծի՛նն

THE TWELFTH LESSON.

Of Mortal and Venial Sin, and of the means to avoid them.

Q. How many kinds of Actual Sin are there ?

A. Two ; Mortal and Venial.

Q. What is Mortal Sin ?

A. It is a sin whereby we lose the grace of God, and make ourselves liable to eternal damnation. *S. Jam. 1. 15.*

Q. Why is it called Mortal ?

A. Because it kills the soul.

Q. How can that be, whereas the soul is immortal ?

A. Because it is by sin, the soul loses the grace of God, which is its spiritual life. *Rom. 6. 21, 23.*

Q. Can a person be damned for one only mortal sin ?

A. He can, certainly : and the devils have been damned for only one bad thought.

Q. What is Venial Sin ?

A. It is a light sin, whereby the grace of God is not lost ; but it lessens his love in our hearts. *Prov. 24. 16 : S. Mat. 12. 36.*

Q. Ought we to avoid Venial Sin ?

A. We ought, certainly ; because it weakens the will, and inclines it to Mortal Sin ; and likewise because it diminishes the grace of God, and makes us liable to grievous torments, which we

Քիանա տիտա, ուօ իր զիշիօն ծննդ ծ'երանց և
 ԲԽրչաձօթի, որնա յԾերնամ Լօրիշիօն րա
 Եճօհալ-րօ.

C. Ըս մեյծ Շէյն-բեւոյ Պարեւա աղղ ?

F. 2. readt, eadōn, Dīomar, Sarnr, Orkr,
Tnyē,, Cnaw, Fearz azyr Leirze.

C. Երե՞մ բա յՅօրհեար Շիրո-բեական
20 անձա ճի՞ծ ?

* Բերմա չա՛հ ուե Բեաւոյ՛ս օւլե.

DO'N OJOZAS.

C. Cnereð 1r Djómar nð llaðan ann?

F. 3nad iomarcac an Dyne ari fein, azur
Fonn ainnearaibda a beic or Cionn casc eile.

C. An mór an Peacadh an tUabair?

F. Ní bfuil Peacad ari bhoí i r tairza, i r mó, azyr i r baólyz jona é; óir i r ré Peacad na nDeamhan azyr an ceryb Dnye é; i r ari i r deacra dhenn rionn fén do cólmeyo, azyr i r ari i r délyjonaiz do beymio bvaio.

C. Ça m'êdo Cineri Uabain an?

Բ. Ա շատար; ար տր, Օհար, ո՞ն ծարած ծո
ծարան մե Տարարած, մե Բրեյլը, ո՞ն մե Տիֆոն,
բա էյօճալցի ար Բի Շոյր ո՞ն Անա, ծա Բիլ
ԱՅարո.

2. Ա մեար չըր բիւր ըրող Շիօճալցե այր Բիօժ
Ժ'բաճալ ծ Օհլա, ոճ չօ Եբալիծ Բլաճա այր Բիօժ
ԿՃալի այր.

3. Օհ! ծո եղբ աշայր, չո մարթած Հա՛ւ Եփե,
չո Բրալի՛մ Տրիսիլեա՛ծա ո՞՞ Շրի՛շտ աշրոն, դա՛
Բրալ այր Ջոն-ժոն աշրոն.

must suffer in purgatory, if we do not make satisfaction in this life. *Eccli.* 19. 1; *Apoc.* 21. 27.

Q. How many capital mortal sins are there?

A. Seven; to wit, Pride, Covetousness, Luxury, Envy, Gluttony, Anger, and Sloth.

Q. Why are they called capital mortal sins?

A. Because they are the source and root of all other sins.

OF PRIDE.

Q. WHAT is Pride?

A. It is an excessive love for one's self, and an immoderate desire of being above others.

Q. Is Pride a great sin?

A. There is no sin more ancient, more grievous or more dangerous; for it is the sin of the fallen angels, and of the first man; it is the sin, which we have the greatest difficulty to preserve ourselves from, the last we overcome. *Eccli.* 10. 7, 15; 1 *S. Pet.* 5. 5; *Isa.* 14. 12, 13, 14, 15; *Gen.* 3. 5; *Aug. Serm.* 1, in *Ps.* 18.

Q. How many kinds of Pride are there?

A. There are four; First, to boast of, or glory in, any gift of body or mind, we have; whether by thought, word, or deed.

2. To conceit that we deserve any favour from God, or that he is in any way indebted to us.

3. To desire that others would believe that we are more virtuous or accomplished than we really are.

4. To despise or undervalue any one ?

Q. Which are the sins that proceed chiefly from Pride ?

A. Although Pride be the source of all sins ; yet, there are certain sins which immediately spring from it ; such as vain-glory, disobedience, desire of revenge, praising one's self without great necessity ; hypocrisy, which is an abominable sin in the sight of God ; contention, scolding, defaming, and all variances or strifes begun, or maintained, without necessity, truth or charity : obstinacy, or too great a tie to one's own opinion or counsel, without much ground ; haughtiness, pomp, ambition.

Q. What is the remedy against Pride ?

A. Humility or submissiveness. *Num.* 11. 20.

Q. What is humility ?

A. It is a virtue, which inclines us to conceive a mean opinion of ourselves ; to require neither esteem nor respect of others ; to despise no person ; and to suffer contempt and disrespect patiently and calmly. *Gal.* 6. 3 ; *1 Cor.* 4. 7 ; *Prov.* 14 c. 21 v., 17 c. 5 v. ; *S. Luke*, 21. 19.

Q. Is humility necessary ?

A. It is so necessary, that no one can be saved without it, according to the express words of our Saviour *Jesus Christ* himself. *S. Luke*, 18. 17.

OF COVETOUSNESS

Q. WHAT is covetousness ?

A. It is an immoderate love of the things of this life.

Q. When is the love of worldly things immoderate?

A. When the heart of man is tied to them. *Ps.* 61. 6.

Q. How can it be known that the heart is tied to the world?

A. It is known by one of these four signs: first, when a person is over-joyed for possessing, or over-sad for losing, any earthly thing. *Ps.* 51. 9; *2 Cor.* 7. 10.

2. When he acquires, or keeps, any thing unjustly. *Is.* 33. 1; *Habac.* 11. 6, 7.

3. When he seeks greedily after worldly goods, or retains them with too great an affection. *1 Cor.* 7. 30, 31; *1 Tim.* 6. 9, 18.

4. When he is not bountiful to the poor, according to his ability. *S. Luke,* 11. 41.

Q. How can one know, that his heart is not tied to the world?

A. By doing every thing that is contrary to the signs we now spoke of.

Q. If that be true, there are but few, who are not covetous.

A. There are but very few; for every one is covetous, that is tied to his share of this world, although he came lawfully by it. *Jer.* 8. 10; *Phil.* 2. 21.

Q. Can the poor be covetous?

A. The poorest person is covetous, if he loves the riches he has not; or if he thinks it is a misfortune for him to be poor, and is impatient in poverty. *S. Mat.* 13. 22.

Q. Is covetousness a grievous sin?

A. It is, certainly; for the Holy Ghost saith, that it is the *root of all evil*; and particularly

of breach of trust, lies, deceit, perjuries, violence, trouble of mind, hard-heartedness in regard of the poor. *Eph.* 5. 3, 5 ; 1 *Tim.* 6. 10 ; *Eccli.* 29. 13. &c.

Q. What remedy is there against Covetousness ?

A. Liberality and Prayer.

Q. What is Liberality ?

A. It is a virtue, which weans our hearts from earthly things, and inclines us to share our goods freely, not with the rich and persons in easy circumstances, but with the poor. *Psa.* 40. 1 ; *S. Luke*, 11. 41 ; *Isa.* 58. 7.

Q. How is Prayer a remedy against Covetousness.

A. Inasmuch as grace, and the virtue of liberality are obtained from God by the means of fervent prayer. *S. Jam.* 1. 5, 6.

Q. Is it a good prayer to think of death ?

A. It is a very good prayer, if we think seriously and often of it : death will put us in mind, that we must part with all earthly things. *We brought nothing into this world, and doubtless we can carry nothing out of it.* *Job* 1. 21 ; 1 *Tim.* 6. 7, 8.

OF LUXURY.

Q. WHAT is Luxury ?

A. It is a desire of the sin of the flesh, an abominable sin, which ought not to be so much as named among Christians. *Eph.* 5. 3.

Q. When is it that a person is guilty of this odious sin ?

A. We spoke of it at large, in explaining the

mínirgáð na reisreab ázvr na naomab hálitne ;
 yme rin, nī beaz a mað a noir, zo mbíðtear
 cionntac ann, nī hē amāin, zac llaii do nī
 Neac an Injōm, áct fōr, an tan ēirdear,
 fercar nō rmarinizear dā deoin, maille nē
 Aitear nō Samar, aii Nī aii biot, do glair-
 ear Dvne āii Aon-cōr do ēvm an peacaið
 žmaíneamāil-rī.

C. Cperb í an tSrbailce nē žClaitear an
 Driir?

F. An žeanmnvžeačt.

C. Cperb ir žeanmnvžeačt ann?

F. Šloine Coirp ázvr Aima, Svbailce Aing-
 liže, do beii Dia do Lvčt na hllpnaiže, na
 hllmlačta ázvr na hllpírle.

DO'N CRUOS.

C. Cperb ir Cpaor ann?

F. Fonn mīmeafda bið nō Dīže.

C. Ea hllaii ēvtear Neac a žCpaor?

F. Aii Tír, an tan itear, nō olar rē iomari-
 caið.

2. An tan do bīor aincjocpac.

3. An tan do cōrnar a ēvð bið ázvr Dīže
 Anmōpan dō, ázvr nac blað rē rārda žan Toža
 bið ázvr Dīže.

4. An tan do nī iomarcaið bið, nō Dīže
 cinn ē.

C. Cperb I an žvð do'n ēpaor ir meara ázvr
 ir mlltīže?

F. Weirže.

sixth and ninth commandments; wherefore it is sufficient to say now, that a person is guilty of it, not only when he commits the fact, but likewise, when he wilfully, with delight, or pleasure, hearkens to, looks upon, or thinks of, any thing whatsoever, which any way moves him to this detestable sin. *Job.* 31. 1; *Eph.* 5. 4, 5.

Q. By what virtue is Luxury overcome?

A. By Chastity. *Gal.* 5. 23, 24.

Q. What is Chastity?

A. It is a purity of body and mind, an angelic virtue, which God bestows upon people of prayer, upon the obedient and humble. *2 Cor.* 7. 1; *Wisd.* 8. 21; *S. Jam.* 4. 6.

OF GLUTTONY.

Q. WHAT is Gluttony?

A. It is an immoderate desire of either meat or drink.

Q. When does a person fall into Gluttony?

A. First, when he eats or drinks too much, *Ezech.* 16. 49

2. When he is greedy. *Gen.* 25. 33; *Eccli.* 37. 32.

3. When his meat and drink cost him too much, and that he will not be satisfied, without choice of meat or drink. *Num.* 11. 5; *Prov.* 21. 17.

4. When an excess of meat or drink makes him sick.

Q. Which is the worst and most destructive kind of Gluttony?

A. Drunkenness. *Prov.* 23. 22, 30, 31, 32.

C. Cnerb iŕ Weirze ann?

F. Olacá n̄ me a zCailleanh Neac̄ An-c̄n̄d̄
d'a céill, n̄o d'a cénd̄faiḃíḃ.

C. An b̄f̄rl̄ an C̄m̄or̄ na p̄eac̄ab̄ mo énom?

F. A ea; óir̄ a deir̄ an Sp̄ior̄ad̄ Naom̄, z̄n̄
ab̄ é a mbolaḃ iŕ Oia do L̄v̄et̄ an é̄m̄oir̄, aḃ̄r̄
z̄n̄ mallaiḃ Oia iad.

C. Cionn̄ar̄ do cl̄oir̄ear̄ an C̄m̄or̄?

F. Le Weap̄ar̄p̄d̄āct̄.

C. Cnerb iŕ Weap̄ar̄p̄d̄āct̄ ann?

F. Sv̄b̄ail̄ce do é̄n̄ear̄ Sp̄ian̄ me h̄An̄coil̄
é̄m̄ b̄iḃ aḃ̄r̄ Oíḃe aḃ̄r̄ f̄ór̄ me z̄ac̄ An̄m̄ian̄
oile.

DO'N TNUÍĆ.

C. Cnerb iŕ T̄n̄é̄ ann?

F. Doil̄gear̄ fā m̄aí̄c̄ f̄aḃ̄gal̄ta n̄o r̄p̄ior̄a-
dal̄ta na Coim̄ar̄an̄, n̄o L̄rāt̄ḃ̄aīne fā na d̄iḃ̄-
b̄ail̄ no fā na Leat̄enom̄.

C. Cnerb iŕ Aḃ̄bar̄ do'n T̄n̄é̄?

F. An t̄Uaḃ̄ar̄ Aḃ̄bar̄ iŕ l̄ion̄m̄aīne d̄o; óir̄
iŕ x̄me b̄iḃ̄r̄. Doil̄gear̄ oiaí̄n̄ fā m̄aí̄c̄, n̄o
L̄rāt̄ḃ̄aīne fā Leat̄enom̄ na Coim̄ar̄an̄, do b̄riḃ̄
z̄o r̄aí̄lm̄iḃ̄ z̄o laḃ̄oḃ̄ḃ̄eann̄ M̄aí̄c̄ aḃ̄r̄ Aḃ̄ na
Coim̄ar̄an̄ an Weap̄ f̄éiḃ̄, aḃ̄r̄ z̄o meḃ̄daí̄ḃ̄eann̄
a Doḃ̄ar̄ aḃ̄r̄ a M̄iḃ̄daḃ̄ é.

C. Cnerb f̄ar̄ m̄āct̄anāc̄ d̄é̄nn̄ F̄rāc̄ m̄ór̄ do
beí̄c̄ aḃ̄r̄n̄ aí̄r̄ an b̄Peac̄ab̄-ro?

F. Oo b̄riḃ̄ z̄n̄ ab̄ é, do n̄ coim̄-coim̄aīl̄ r̄iḃ̄n̄
m̄iŕ̄ na Deam̄naīb̄ n̄o d̄m̄oí̄c̄r̄p̄ior̄ad̄x̄b̄, do b̄iḃ̄r̄
aḃ̄ r̄iŕ̄-r̄iḃ̄bal̄ é̄m̄ Ūr̄c̄ó̄iḃ̄e do d̄é̄anaí̄n̄ d̄é̄nn̄-e;
óir̄ iŕ ion̄ann̄ leo aḃ̄r̄ a m̄bar̄, an Ōx̄ne do
beí̄c̄ n̄ ar̄ r̄ona aḃ̄r̄ n̄ ar̄ r̄ev̄n̄m̄aīne ion̄a iad
f̄éiḃ̄.

Q. What is Drunkenness ?

A. It is to tipple or drink, so as to lose any share of our reason, or senses.

Q. Is Gluttony a grievous sin ?

A. It is; for the Holy Ghost says, that the god of gluttons is their belly, and that they are accursed by God. *Phil.* 3. 19.

Q. How is Gluttony overcome ?

A. By Temperance. *1 Thes.* 5. 6, 7, 8.

Q. What is Temperance ?

A. It is a virtue which bridles the immoderate desire of meat and drink, and likewise all other disorderly passions. *Rom.* 12. 3.

OF ENVY.

Q. WHAT is Envy ?

A. It is a sadness or repining at the wordly or spiritual good of our neighbour, or a rejoicing at his damage or distress.

Q. Whence does Envy proceed ?

A. It ordinarily proceeds from pride ; for the reason why we are sorry for our neighbour's welfare, or rejoice at his misfortune, is, because we think that the welfare and good-luck of our neighbour lessen our own credit ; and that his misery and misfortune increase it. *Gen.* 27 c. 41 v., 37 c. 4 v., &c.

Q. Why are we obliged to bear great hatred against this sin ?

A. Because it is it that makes us resemble the devils or evil spirits, who continually go about to hurt us ; for it is a kind of death to them, that man is more fortunate and happier than themselves. *1 Pet.* 5. 8.

C. Cnerb J an tSrbailce ne a zClaitear an Tnrt?

F. Seanc-cómann nó Snað na Comarran.

C. Cnerb ir Seanc-cómann ann?

F. Maic do dervnaí azyr d'iarraib do'n cómarraí, myr bró mian linn Cac eile do dervnað d'ínn fínn.

C. Cnerb J an tSrbailce eile ne a zClaitear an tSrbailce znaíneamail-rí?

F. Ré hllmlaet; óir zib be Dvne bíor rímal, nī zóilleann ari a cómarra do beic nī ar raiðbne, nī ar foblymca, azyr nī ar * mearamla iona é fínn.

DO'N FEIRZ.

C. Cnerb ir Fearz ann?

F. Sivaract airmearaída nó † anlaranta an cnoide an Azaib na nDvne nó na ‡ Neiceann naé dTaitnízeann rínn.

C. Naé fíidíir Sivaract laranta do beic zan peacað?

F. Ir fíidíir, an can zyri évm Maiceara do dervnaí nó évm Uilc do cóimneary do zlacar Dvne Fearz mearaída.

C. Cá hllair ir cóir an Laran mearaída-ro do tairbeanað?

F. An can bíor Cormlaet, zo naéað a Sočan d'Aoir-neac; aet ir cóir a beic nó cóimneac, d'Eazla zyri mó an tOlc do deanrað iona an maic.

C. Cnerb iad na Locta do zeirtear o'n bfeirz?

F. Fraet, Namadyr, Miorzyr, Ciapail, Oioz-

* déiz-meara. † ainiide ‡ Neiceað.

Q. By what virtue is Envy overcome?

A. By Charity, or the love of our neighbour.

Q. Wherein does this charity consist?

A. In doing and wishing good to our neighbour, as we should have others do to ourselves.

Q. By what other virtue is this odious vice overcome?

A. By Humility; for whosoever is humble, is not sorry that his neighbour is more rich, more learned, and more esteemed than himself.

OF ANGER.

Q. WHAT is Anger?

A. It is an immoderate or violent motion of the heart, against such persons or things as displease us.

Q. May there not be a flashy motion without sin?

A. There may, when one falls into a moderate anger, in order to do good or hinder evil. *Ps.* 4. 5; *S. Jo.* 2. 15, 16, 17.

Q. When is it proper to show this moderate flash of anger?

A. When there is a likelihood that it may turn to the advantage of any one; but it is fit to be very wary, for fear it should do more hurt than good.

Q. Which are the vices that spring from Anger.

A. Hatred, spite or grudge, strife, revenge,

altur, Crtać, * Jarća, bazajre, Ceannamiz,
Marla, Cairnead, Wallvžad; brixžin, bralað,
Marbad aʒur Dŕnmarbad; noć a ta zo leiri
na bPeacajðe troma a lačari Dē.

C. Cnevd J an tSrbajlce ne ʒClawcear an
feanʒ?

F. Foiʒib.

C. Cnevd ir Foiʒib ann?

F. Frlanʒ deontac ʒac Evgcōna ʒac Cnva-
ʒōlʒe, ʒac Ajnneire, ʒac brajðearića, ʒac S-
čari aʒur ʒac bočtayne ari Son Dē amajl do
riinne Crijorb.

C. Cnevd oile ir Leiʒior ari an breinʒ?

F. ʒac xle Nj do breacŕnʒad aʒur do ðev-
nam zo cēllʒe, cerðeðac majlle ne Sŕljb
aʒur ne Solar an črejbim; aʒur ʒpara Dē
jarnajð zo diččjollać čvm ro do ðevnam.

DO'N LEJŠE.

C. Cnevd ir Leiʒze ann?

F. A ta Fallrać aʒur Spadantac do beiri
orajnn † ʒnoćʒe Dē do leiʒeann dijn, nō a
nDevnam zo mall, majnneacćnać.

C. Ca hUari bior Neac cionntac a bPeacad
na Leiʒze?

F. Ari dČŕ. An tan nać dČŕʒann re Ajne
majć d'a řjor-ʒnoćʒjb řjnn.

2. An tan nać nʒlacann Neac Sččari čvm
† Feapa ʒac Neře ir maćtanac do ʒac Crijor-
dŕðe, nō beannar d'a ʒajnn bečta, do beřt aʒze;

* Collōd.

† Sejnbiŕ.

‡ Fir.

fury, clamours or uproar, threats, mutiny, affronts, slander, cursing, quarrels, beating, manslaughter and murder; all which are grievous sins in the sight of God. *S. Mat.* 5. 22; *Gal.* 5. 20, 21; *Eph.* 4. 31.

Q. By what virtue is Anger overcome?

A. By Patience. *S. Luke*, 21. 19.

Q. What is Patience?

A. It is a wilful suffering of all injuries, hardships, miseries, troubles, labour and poverty, for God's sake, as Christ has done. *Eph.* 4. 32; 1 *S. Pet.* 2. 23.

Q. What other remedy is there against Anger?

A. To consider and do all things rationally and discreetly with the eyes and light of faith; and to beg earnestly the grace of God to do so. 2 *Cor.* 4. 17, 18; *S. Jam.* 1. 17.

OF SLOTH.

Q. WHAT is Sloth?

A. It is a laziness and slackness, which make us omit the service of God, or do it slowly and negligently.

Q. When is a person guilty of the sin of sloth?

A. First, when he does not take proper care of his own serious affairs. *Prov.* 6. 6, 7; 1 *Thess.* 4. 11.

2. When he does not take pains to know the things that every Christian is obliged to know, or that regard his calling; or when he

ո՞ծ ան շան դձ չԿրեան և ո՞նոյն նա ծԵարե
ան շԵօլար և շա ձիշե.

3. Ան շան Ելշիշար թէ ան չարսն շմ ար չօլր
Օլա ար, ԳՅր և քօլր թօ ձիշե.

4. Ան շան Բիօր * շաքաժա ծօ Օնոյնարեար,
Ծ'քալրաժ ղօ ծօ շօլաժ քաժա.

5. Ան շան ծօ շարեար թէ և Արարի Լէ Ներժ
չան Տրմ չան Շաժաժ, ար և շա Շարաշաժաժ,
Շօրաժ չան Շարե ԳՅր լար.

6. Ան շան Բիօր Նեձ քալիժեձաժ և † ո՞նո-
ւնչի Օձ, ԳՅր դձ ո՞նոյն Օւժաժ շմ
Բաժա ծօ Բիւժ ար և Լօժաի, ո՞ծ շմ ծւ ար
Աճաիժ արդա Տալալի.

C. Ան Բեձաժ մօր ան Լարշե ?

F. Եր Բեձաժ † շալար Շար Երար, ար
և ծար ար Տալաշաժ.

C. Շար † ան շալալ ղէ և չԼալար ան
Լարշե ?

F. ղէ Շա-ժաժաժ.

C. Շար Եր Շա-ժաժաժ ար ?

F. Օլժիլլ ծաճա ԳՅր † Յարալ շալաժ
լարիլլ յոժաժ Օձ, ԳՅր չաժ Յոժաժ Բար
Ծ'ար ո՞նոյն ԳՅր Ծ'ար ո՞նոյն.

C. Շար արաժա, յօ Բալ ան շա-
լալ ղէ ար ԳՅր ?

F. ղէ Բալ Շարաժ ար Բիժ Եր քար յոն
ար ո՞նոյն ծօ շարաժ յօ Բարաժ,
լար.

* շաժ.

† Շար.

‡ Շար.

acts not according to his knowledge, nor reaps any profit from it. *1 Cor.* 14. 38. *Rom.* 1. 21, &c.

3. When he refuses to embrace the calling which God calls him to, and whereof he is conscious. *Prov.* 1. 24; *Jer.* 9. 6.

4. When he is given to idleness, laziness, or long sleeping. *Prov.* 6. 9, 10.

5. When he spends his time in insignificant and frivolous affairs, such as visiting, unprofitable discourses and play. *Gal.* 6. 10; *1 Tim.* 5. 13.

6. When he neglects the service of God, and uses no diligence to overcome his failings, or to advance in virtue. *S. Mat.* 25, 1, 2, &c.; *Heb.* 6. 11, 12.

Q. Is Sloth a great sin ?

A. It is a sin which deserves hell-fire; as our Saviour says. *S. Mat.* 25. 24, 25, &c.

Q. By what virtue is Sloth overcome ?

A. By Devotion.

Q. What is Devotion ?

A. It is a godly endeavour and pious zeal for the service of God, and for every other business that regards our calling and duty. *S. Mark,* 13. 33; *S. Luke,* 13, 24.

Q. How shall we know that we have this virtue ?

A. There is no better sign of it than to fulfil our duty readily and cheerfully. *1 Par.* 28. 9; *2 Cor.* 9. 7; *Phil.* 2. 14.

ԱՆ 13. ՆԵՅՅՈՒՆՆ.

Ծօ յա Քաճայծի՛ն ե՛կօր աղ Աճայծ աղ Տրիօրայծ
Նաօրն.

Ը. Ըա մե՛կծ Քաճած աղ Աճայծ աղ Տրիօրայծ
Նաօրն?

Բ. Ա թե; Այլ ծԵ՛ր Երծո՛ւնար Տլանդճե. 2.
Անծո՛ւնար ար Երծո՛ւնար Ծե. 3. Ըրի աղ Աճայծ
նա Բիրնի ար և Քլո՛ւն. 4. Երմոն՛ը բա մայ՛
րքլորաճալ՛ա ծոն օլե. 5. Ըալճած այլ Տալծ
Քաճայծ. 6. Նաւի-ալճիլճե * բա ծեօլճ.

Ը. Ըրեծ յր Երծո՛ւնար աղ?

Բ. Ա ռա Պլոմիւնիլն ար Երծո՛ւնար Ծը ար
Ըրմա՛ւն Ծե, Ծըր բօր ար Նրալճեա՛ւն ԵՍԾ
ԸՐԵՍԾ; ամիլ Ծըր յած մեծիւր նարաւար
չօ լեօր, թե ար թլանդճած.

Ը. Ըրեծ յր Անծո՛ւնար աղ?

Բ. Պլոմիլն լեալ ար Երծո՛ւնար Ծե, ամիլ
Ծըր չօ թլանեօ՛ւն թե թլոն չաղ ծեաճ-օլիւն, ո՛
չաղ երնոն այլ ել՛ այլ նա հԱլճեալ՛ա ծօ ծօրմեծ;
մար և ռա Ծը աղ Օրեալ ծօ մարար չօ թլանեօ՛-
ւն յած թե Ըրեծեալ ամալ, չաղ ծեաճ-օլիւն-
աճայծ.

Ը. Ըրեծ է թլո, Ըրի աղ Աճայծ նա Բիրնի ար
և Քլո՛ւն?

Բ. † Ըալն չօ ծալա աղ Աճայծ Աղ-ալ՛
Ըրեծիլն չօ երօր ծոն; ո՛ Տլիճե աղ Ըլճարնա
ծօ Ըրի այլ Անալն թե Տալճալլալն Ծըր թե
երեւալն; մար ծօ յիծ աղ Օրոն ծօ ծեալալալ
ծօ նա հԱլնեբլօրալն, չօ ծԵրալն նա Ըալլի-
լճե աղ Պօծ Ծըր աղ Օնօլ և ծլիճար ծօ Օիլա
ամալ, ծ'Երմալլն, ծօ Նաւալն Ծըր ծ'Ալնլն;

* ծելճեալճ.

† Ալճար լեոն-լեոն.

THE THIRTEENTH LESSON.

The Sins against the Holy Ghost.

Q. How many are the sins against the Holy Ghost?

A. Six; first, Despair of Salvation. 2. Presumption of God's Mercy. 3. To resist the known truth. 4. Envy at another's spiritual good. 5. Obstinacy in sin. 6. Final Impenitence.

Q. What is Despair of Salvation?

A. It is a distrust in the mercies and power of God, as also in the merits of JESUS CHRIST, as if they were not of force enough to save us. *Gen. 4. 13; S. Mat. 27. 4, 5.*

Q. What is Presumption of God's Mercy?

A. A foolish confidence in the mercy of God, as if he should save us without a good life, or without any care to keep the commandments: such as they have, who pretend to be saved by faith only, without good works. *S. Jam. 2. 14, 17, 18, &c.*

Q. What is it to resist the known truth?

A. To argue obstinately against any known point of faith; or to pervert the way of our Lord by false constructions and lies; as those do, who teach the ignorant people, that Catholics give to Images, Saints, and Angels the honour which is due to God alone; or that the Pope, for money, gives us leave to commit what sins

նո՞ չօ ծԵրչանն ան Բաբա, ասի Անշլոծ, Եսածնն, չա՞հ Քեական, իր ասլլ Լոն, ծօ ծերնան : չի՞ծ
 և ռա հՏալիբոր ևս ևս ռա՞հ թիծրի Բերչա ասի Բի՛, իր մօ յօնա ան շլոման ծլօծ-րօ, ծօ շրմած.

C. Շերծ շրչար շր թե * հլօմենի՛ն թա մալե
 րթլօրաճալա Օհրե օլե ?

F. Օսլչար և՛ր Բրօն թա Ռեա՛ օլե ծրլ ասի
 Աչալծ անրա Տրճալլի՛; մար իր չնա՛ն թե չա՛հ
 Օրեան Բլօր և՛ թօնօմնծ և՛ր ասի ռա մԲալծ-
 թեա՛ թա Լա՛ն Երօրչա՛, Արնալ՛, Տալլե, Օճիլ
 և՛ր Ռա՛ն-չնար օլե ծա Բրլ թան Եալլար.

C. Շերծ շլալլչար Կալա՛ և ԲՔեական ?

F. Կօմնի՛չ և՛ր Կրաճրչա՛ չօ շօլլեանա՛հ
 իր ան Օլ, և՛ թլօ՛ ծ թեական չօ Քեական շար շր
 Եաչալլա՛ և՛ր Կօմալլե չօ Լօր ծ'թաչալ.

C. Շերծ իր Ռեանալի՛չ թա ծօլլչ ան ?

F. Բար չան Բալլիծի ռօ թլօր-ալի՛չ ան և
 ԲՔեականի՛.

C. Շերծ թա ռՕճիլեար, ռա՛հ մալլեար
 շօլծե ռա Քեական ան Աչալծ ան Տրլօրալծ
 Ռալման թա շՏալ-թա ռա ան թա շՏալ օլե.

F. Օ ծրլչ չր ռօ ծեական Պալլեա՛ւր
 ծ'թաչալ յօնա ; ծր իր ռօ անա՛ ծօ ռի՛ծ Կա՛հ
 Ալիլի՛չ թլլլլեա՛ յօնա.

C. Իր թիծրի մար թլ թե Օլա և՛ր թլր ան
 Եալլար և մալլեա՛, մա ռիմծ Ալիլի՛չ թլլլլեա՛.

F. Իր, թիծրի չան Ամարլ, ան շլոման, Լալ ծա
 մի՛չ ծօ'ն Ռեանալի՛չ թա ծօլլչ.

* Ենի՛, Բօրմա՛.

we please : although they full well know, that all these are as great falsehoods as can be invented.

Q. What is Envy of another man's Spiritual Good ?

A. A sadness or repining at another's advancing in virtue ; as it is usual with all those who scoff and are troubled at the frequent fasts, prayers, feasts, alms-deeds and other pious practices of the Church. *Gen.* 4. 3, 4, 5, &c. ; *1 S. Jo.* 3. 12 ; *3 S. Jo.* 10.

Q. What is Obstinacy in Sin ?

A. A wilful persisting in wickedness, and running on from sin to sin, after sufficient instruction and admonition. *Heb.* 10. 26 ; *2 S. Pet.* 2. 21.

Q. What is Final Impenitence ?

A. To die without confession or contrition for our sins. *Acts*, 7. 51.

Q. Why is it said, that the sins against the Holy Ghost shall never be forgiven, either in this world or in the world to come ?

A. Because it is very difficult to obtain the forgiveness of them ; for men very seldom do true penance for them.

Q. God and the Church then can forgive them, if we truly repent ?

A. Yes, without doubt ; all, except Final Impenitence. *1 S. Jo.* 1. 9.

THE FOURTEENTH LESSON.

The Sins which cry to Heaven for Vengeance.

Q. How many sins are there that cry to heaven for vengeance?

A. Four.

Q. Which is the first?

A. Wilful Murder.

Q. What is the second?

A. Sodomy, that is, a horrible and unnatural sin of the flesh. *Gen.* 19. 13.

Q. What is the third?

A. Oppression of the poor, which is a cruel or unjust dealing with widows, orphans, or inferiors. *Exod.* 22. 22; *Isa.* 10. 1, 2.

Q. What is the fourth?

A. To defraud workmen of their wages. *S. Jam.* 5. 4.

Q. May not one make himself partaker in, and guilty of, the sin of another?

A. He may, certainly; for every body undoubtedly sinneth, who counsels, commands, consents to, commends or gives permission to commit sin; he also sinneth by provoking another to evil, by assisting him to do it, by defending the fact, or by not hindering it when he may and ought to prevent it. *Rom.* 1. 32.

Q. What ought we to do, in order to shun the abominable sins we spoke of, and all other mortal ones?

A. We ought to shun the occasions of sin; to frequent the Sacraments, and to pursue the virtues that are contrary to them; to wit, Hu-

ինքն, յօծօն, Այնլաճ, Բէլե, Յեաննիշեաճ, Յրած,
Պարարծաճ, Գոյճիծ, ԳՅՐ Ըոն-ժնէրաճ ու
Ըրած.

C. Ըրած շէլե ծո յի շն, շնն յաճ ծՇնքեա և
ԲԲԵԱԿԱԾ ?

F. Ծո Բայնն քա ԲԵԱՐԱ Յօ ԲԲԱԿԵԱՆՆ ՕԻԱ մէ;
Իմայնիճնն քօր ԲԻՐ ՔԻԱՐ ԲԻ ՏԼԱՆՆՅԵՕՐԱ
ԵՕՏԱ ՇՐԵՕՏՈ, ԳՅՐ ԲԻՐ ՇԵՆԻԵ ՇՐԵՕԱԽ
ԲԵՅԵԱՆԱՃ ԲՆ ՕՆԵ.

ԱՆ 15. ԼԵՅՅԵՆՆ.

Ծո ՇԵՆԻԵ ՇՐԵՕԱԽ ԲԵՅԵԱՆԱՃ ԲՆ ՕՆԵ.

C. Ըրած իր ՇԵՆԻԵ ՇՐԵՕԱ ԲԵՅԵԱՆԱՃ ԲՆ ?

F. ԲԱՐ, ԲԲԵՅԵԱՆՆԱՐ, ԵՐԻՅՈՆՆ ԳՅՐ ՖԼԱՅԵՐ.

C. ԸԵՆՆԱՐ իր ՇՐԻ ԾՆՆ իմայնեաճ ԲԻՐ ԲՆ
ԵԲԱՐ ?

F. Եր ՇՐԻ ԾՆՆ, ԱԻՐ, ԾՇՆ և իմայնեաճ
ԳՅՐ և ՇԵՆԵԱՆ Յօ ԲԱՆՅԵՆ, ՅՐԻ ԲԵ ԵՅԵՆ
ԾՆՆ Յօ ՇԻՆԵ ԲԱՐ ԾՖԱՅԱԼ.

2. Յօ ԲԲԼ ԲՆ ԱԼԱՐ, ԲՆ ԱՅԷ, ԳՅՐ ԲՆ ՊՕԾ
ԲԻՐ և ԲԲՅԵԱՆ ԲԱՐ ՆԵՄՇԻՆԵ.

3. Յօ ՆԱԽԵՆՅԵԱՆ ՕԻԱ ԾՆՆ և ԲԵՅԵ ՎԼԱՆ,
ԳՅՐ ԲԻՐ ԲԻ ՅՇՐԵՆԵԾ և ՅՇՐԵՆՅԵ; ԳՅՐ Յօ
ՆԵԱՐԲԱՆՆ ԾՆՆ Յօ ԾՇՆՅԵԱԾ ԲՆ ԲԱՐ, ՅԱՆ
ՔԵՐ ԳՅՐ ՅԱՆ ՄՕՐԱՆ ՊՕԼԼԵ, ԲԻՐ ԲՆ ՕՐԵՆՅ
ԾՅԵ-ՇԵԼԼԻՅԵ Ծօ ՇՕԼԱՐ ԳՅՐ Ծօ ՇՐԵՆՅԵԱՐ իր ԲՆ
ԲԲԵԱԿԱԾ.

4. ՆԱՃ ԲԲՅԵԱՆ ԲԱՐ ԱՇԷ ԱՅՆ-ՎԱՐ ԲԻԱՐ.

5. ՅՐԻ Նօ ՇՐԻՆԼ, Յօ ԲԲՅԵԱՆ ԲԱՐ ԲԻԱՐ Ծօ
ՇԱՅԵԱՆ ԲԻ ՄԵԱՇԱ; ՄԱ ՇԱՅԵԱՆՆԾ ԵՐ ԲԻՐ
ՏԵԱԾ ՆԱ ՆՅԱՐ, Յօ ԲԲՅԵԱՆ ԲԱՐ, Ծօ ՆԵՐԻ
ՇԱՆՇՐԱՆԼԱՇԷԱ, ԲԻՐ ՏԵԱԾ ՆԱ ՆՅԱՐ; Նօ ՄԱՐ

mility, Liberality, Chastity, Charity, Temperance, Patience, and Devotion or Piety.

Q. What else do you do, that you may not fall into sin?

A. I consider that God beholds me: I likewise meditate on the Passion of our Saviour Jesus Christ, and on the *four last things*. *Gen.* 17. 1; *Eccli.* 7. 40; *Heb.* 12. 2, 3, 4, &c.

THE FIFTEENTH LESSON.

Of the Four Last Things.

Q. WHAT are the Four Last Things?

A. Death, Judgment, Hell and Heaven.

Q. How ought we to think on Death?

A. We ought first, to think and believe firmly, that we must certainly die. *Heb.* 9. 27.

2. That the hour, the place, and the manner of our death is uncertain. *S. Mat.* 25. 13; *S. Mark*, 13. 35.

3. That God commands us to be prepared and always on our guard; and assures us, that death will, without much delay, surprise those foolish people who sleep and dwell in sin. *Eccli.* 9. 12; *S. Mat.* 24. 44, &c; *S. Mark*, 13. 13, &c; *1 Thess.* 5. 3; *Apoc.* 3. 3.

4. That we shall die but once. *Heb.* 9. 27.

5. That it is most likely we shall die as we shall have lived; if we spend our life in the state of grace, we shall, according to all appearance, die in the state of grace; or, if we pass our

ալի ՏԵՂԻԸ ԱՆ ՔԵԱԿԻԸ ԸՈ ՇԱՂԵՐԵԱՄ ԱՐ ՄԵԱՇԱ,
 ՅՈ ԵՔՊՅԵԱՄ ԵԱՐ, ԸՈ ՔԵՐԻ ԼԱՆԵԱՐԱՄԼԱ, ԲԱՆ
 ԵՔԵԱԿԸ.

6. ՅՐԻ ԱՐԻ ԱԼԱՐԻ ԱՆ ԵԱՐ Ե ԵԱ ԵՐԵՇ ՈՃ
 *ՇԱՂԼ ՈՒ ՅԼՈՐԻԵ ԱՅՐ ԶԼՈՅԽՐ ԲՐՈՐԻՔԸ ԲԼԱՇԻՐ
 ՕԷ.

C. ՇՐՈՒՄԱՐ ԻՐ ՇՈՐԻ ԾՊՈՅ ԲՄԱՐՈՒԵԱԾ ԱՐԻ ԱՆ
 ՄԵՐԵՇԵԱՄՈՒՄԱՐ?

F. ԻՐ ՇՈՐԻ ԾՊՈՅ Ե ԲՄԱՐՈՒԵԱԾ ԱՅՐ Ե ՇՐԵՒ-
 ԵԱՄ ՅՈ ԸԱՐՈՅՈՒՄ, ԱՐԻ ԾԵՐ, ՅՈ ՄԵԱՐԻՇԱՐ
 ԵՐԵՇԵԱՄՈՒՄԱՐ ԲԱ ԼԵՇ ՕՐԱՐՈՅ ԱՐԻ ԱԼԱՐԻ ԱՐ ՄԵԱՐ,
 ԱՅՐ ԵՐԵՇԵԱՄՈՒՄԱՐ ՇՈՂՇՈՒՄՈՅ ԱՐԻ ԵՐՈՒԵԱԾ ԱՆ
 ԵՏՁՁԻԼ.

2. ՅՈ ՄԵԱՐԻՇԱՐ ԵՐԵՇԵԱՄՈՒՄԱՐ ԱՐԻ ՅԱՇ ՏՄՐ-
 ԱՐՈՒԵԱԾ, ԱՐԻ ՅԱՇ ԵՐԻՇԱՐ, ԱՐԻ ՅԱՇ ՅՈՒՅՈՒՄ ԱՅՐ
 ԱՐԻ ՅԱՇ ՔԱՂԼԻՅԵ ԸԱ ՈՇԵԱՐՈՒՄԱՐ Ծ ՇԱՐՈՅ
 ՇԻԱԼ Դ ՇՐՅԱՐՈՅ.

3. ՈՒՇ ԲԵՐԺԻՐ ՅԱՐՈՒՄ ՇԱՐ ԱՐ ԸՈ ԾԵՐՈՒՄ ԱՐԻ
 ՇԵԱՇԱՐ ԸՈՅ ԸԱ ԵՐԵՇԵԱՄՈՒՄԱՐ.

4. ՅՐԻ ԱԵ Է ՕԼԻՅԵԱԾ ՕԷ, ԵԱՇԱ ԱՅՐ ԵՐԻՇ-
 ԵՐԱ ԱՐ ՏԼԱՊՅՇԵՐԱ ԵՐՏԱ ՇՐԵՇՈՇ ԻՐ ՐԻՁՅԻԼ
 ԸՐԱՐ ՄԵՐԵՇԵԱՄՈՒՄԱՐ-ՐՈ.

5. ՅՈ ՅՇՐԵՐԻԵԱՐ Ե ՈՅՈՒՄ Է ԱՐԻ Ե ՄԵԱԼԼ,
 ՅԱՆ ԵՐԱՐՅԵ ՅԱՆ ԵՐՈՇԱՐԻԵ ԸՈ ՇԱՐԵԱՆԱԾ
 ԾՊՈՅ.

6. ՅՈ ՄԵԼԱՐԸ ՈՒ ՔԻԱՐԵԱ ԱՅՐ ԱՆ ԼՐԱՇ ՏՁ-
 ՇԱՐԻ ՕՐՈՇՈՇԱՐ ԱՐ ՄԵՐԵՇԵԱՄ ԾՊՈՅ, ԸՈՇՐԻՇՈՇ-
 ՊՅՇԵ.

C. ՇՐՈՒՄԱՐ ԻՐ ՇՈՐԻ ԾՊՈՅ ԵՐՈՒՄՈՅ ԸՈ ՇԱԵԱՐԵ
 ԲԱ ԵԱՐԱ?

F. ԻՐ ՇՈՐԻ ԾՊՈՅ Ե ԲՄԱՐՈՒԵԱԾ, ԱՅՐ Ե ՇՐԵՒ-
 ԵԱՄ ՅՈ ԸԱՐՈՅՈՒՄ, ԱՐԻ ԾԵՐ, ՈՒՇ ԵՔԱՐԵՐԸ ԱՆ
 ՕՐՈՒՅ ՃԱՄԱՆԵԱ ՅՈՒՐ ՕԷ ՅՈ ԵՐԱՇ.

2. ՅՈ ՄԵԼԱՐԸ ԸԱ ԼՈՐՅԱԾ ԱՅՐ ԸԱ ՅՇԵՐԻԱԾ

* ՇԱՂԼԵԱՄՈՒՄ.

† ՕՊՈՅ.

life in the state of sin, we shall, in all likelihood, die in the state of sin. *Prov.* 1. 24, &c; *Eccli.* 41. 1. &c. *Rom.* 2. 5, 6, 7, 8.

6. That the gaining or losing of the glory and everlasting bliss of the kingdom of God, depends on the hour of death. *Eccle.* 3 c. 3 v., 9 c. 10 v.

Q. How ought we to think of Judgment?

A. We ought to consider and believe firmly, first, that we shall undergo a particular judgment at the hour of death, and a general judgment at the end of the world. *Heb.* 9. 27; *Apoc.* 14. 13.

2. That all our thoughts, words, actions, and omissions, since we came to the use of reason, shall be judged. *S. Mat.* 12. 36.

3. That there can be no appeal from, nor revoking of, either judgment. *S. Mat.* 25. 46.

4. That the law of God, the life and words of our Saviour JESUS CHRIST, are the rule of our judgment. *Rom.* 2. 16.

5. That it will be put in execution upon the spot, without showing us either pity or mercy. *Heb.* 10. 31.

6. That the punishment and reward appointed for us by our judge, shall be everlasting. *S. Mat.* 25. 46.

Q. How are we to consider on Hell?

A. We ought to think, and firmly believe, first, that the damned shall never see the face of God. *Pa.* 48. 12.

2. That they shall burn and be tortured, both

in body and soul, during eternity. *Is.* 33. 14 ; *Apoc.* 20. 10.

3. That they shall suffer all the evil, and all the misery, that can be thought of, without any comfort or rest. *Revel.* 20. 10.

4. That the worm of their conscience shall be gnawing and tearing them, whilst God is God. *S. Mark,* 9. 43, 45.

Q. How ought we to think on the kingdom of Heaven ?

A. We ought to think often, first, that the blessed shall suffer no kind of evil, in regard of either body or soul. *Apoc.* 7. 16, &c.

2. That they shall abound with all good things. *Psa.* 35. 9.

3. That they shall see God face to face ; Jesus Christ, the Virgin Mary, and all the saints. *1 Cor.* 13. 12 ; *Heb.* 12. 23, 28.

4. That their bodies shall be glorious, immortal, active, vigorous, and bright. *1 Cor.* 15. 42, &c.

5. That they shall possess everlasting joy and happiness, without any danger or apprehension of ever losing them : in a word, that *the eye hath not seen, nor the ear heard ; nor hath it entered into the heart of man what things God hath prepared for those who love him.* *S. Jo.* 16. 22 ; *1 Cor.* 2. 9.

The Fruit of these Considerations.

1. First, O Lord, give me the grace to think with benefit every day, morning and evening, on these Four Last Things. 2. Grant me, through thy great mercy, to be prepared to die in the

Ելի՛՛ օլլա՛ն ը՛րմ Բայր Ժ'բաճալ ալլ Տալծ Դա ԴՅրաբ
 3. Եալլցբաճ Զլիւրիճե Ժո ծերնա՛ն ալլ Տո՛ն մո
 քեաճ քա՛ն շճալ-թօ, ը՛րմ Ժո Շիրալծ-Բրիւթ-
 Եա՛ննալլ Ժո քեաճնաճ, աճր ը՛րմ Դաճ ԺԵլլցբիճե
 քլօր Յօ Խլքլլօնն մե. 4. Շլօն-ԽարԲալծ մե
 մ'Զլլոննա՛նա աճր Ժո ծերնաճ Ծլծլօլլ ալլ մո
 Եաճա Ժո Շալթեա՛ն Յօ Դա՛մեա ը՛րմ Յօ մքլր մե,
 քի՛ Լալլճեաճ՛ ԵՏՁԱ ՇՐԵՏԾ, Տօ՛նա աճր
 Տերն Ժ'բաճալ ա Ելալթեա՛ննաբ Ծե, Յօ Տաճալ Դա
 Տաճալ.

ՁԱՆ 16. ԼԵՅՅԵՆՆ.

Ժօ Դա ՏրԵալլլլլլ ԵրլօրԺա՛նլա աճր Ժօ Դա
 ԾեաճօլԲրլլ.

Շ. ՇրերԺ քր ՏրԵալլլ ԵրլօրԺա՛նլա՛նն ա՛նն ?

Բ. Զ եա Շրմաբ աճր ԵաբլլԵաճ՛ Ժօ ճելԲ-
 մլծ, քի՛ ճլաբա Ծե, ը՛րմ Դա ԴԾեաճ-ՕլԲրեաճաճ,
 աճր ճաճ Ծլլօմա Խլօր Եալթեա՛ննաճ ա Լաճալլ
 Ծե, Ժօ ծերնա՛ն Յօ քօլԼլլ.

Շ. Շա մեթ ՏրԵալլլ Ժլաճա՛նն ա՛նն ?

Բ. Զ քրլ, Շրեթեա՛ն, Ծծ՛ճաբ աճր Ծրաճ.

Շ. ՇրերԺ քր Շրեթեա՛նն ա՛նն ?

Բ. Ժօ ԼաԲրա՛մաբ ալլ Շեա՛նա ; աճր ԼալԵօրա՛մ
 ալլ ա՛ն Ծծ՛ճաբ քր ա՛ն ճԵաճրա՛նաճ Քա՛ն.

Շ. ՇրերԺ քր ճրաճ ղօ Շալթրնաճ՛ ա՛նն ?

Բ. Զ եա ՏրԵալլլ Ժօ ճելԲմլծ օ'՛ն Տրլօրաճ
 Նա՛մ, աճր Ժօ Ելլլ Ժճն Օլա Ժօ ճրաճօրճաճ օր
 Շլօնն ճաճ յլե Նելթե, մաբ ճեալլ ալլ քելլ ; աճր
 քօր ալ ճԾօմաբրա մաբ քլոն քելլ, ալլ Տօ՛ն Ծե.

Շ. Զն Երլ Ժ'բլաճալԽ օրալոնն ա՛ն շՏրԵալլլլ-քր
 Ժօ Ելի՛՛ աճրոն ?

state of Grace. 3. I shall endeavour to do penance for my sins in this life, in order to escape thy severe judgment, and that I may not be cast down into hell. 4. I shall mortify my inordinate passions, and strive to spend my life holily, to the end I may, through the merits of JESUS CHRIST, be worthy of enjoying the bliss and happiness of the kingdom of God, for ever and ever.

THE SIXTEENTH LESSON.

Of the Christian Virtues, and Good Works.

Q. WHAT is a Christian Virtue ?

A. It is a power and facility which we acquire by the grace of God, to do good works and whatever is agreeable in the sight of God, with cheerfulness.

Q. How many theological or divine virtues are there ?

A. Three ; Faith, Hope, and Charity. 1 Cor. 13. 13.

Q. What is Faith ?

A. We have already spoken of it ; and shall speak of Hope in the fourth part.

Q. What is Charity ?

A. It is a virtue we receive from the Holy Ghost, which makes us love God above all things, for his own sake ; and likewise our neighbour as ourselves, for God's sake.

Q. Are we bound to have this virtue ?

Բ. Ա չա չօ ցոյտե ; ծիր ոյ բէծիր Աօրո-նեա՛ծ
 Ծօ փանշած չա՞ն 1.

Ը. Ըլօնար ալեոօ՛ւամ չօ յՅրածոյճեամբ
 Օլա ծր Ըլօն չա՛ն ուե Ուլե ?

Բ. Ոյ եքլ Ըօմարեա ալր ել՛ յր բօար յօն
 ալ չԸօմարա Ծօ չրածոյճած մար ըլն բօն ; ծիր
 յր երեւչա՛ն ա յրած, չօ յՅրածոյճեամբ Օլա, ա՞ն
 չա՞ն ուա՛ն յՅրածոյճեամբ ալ չԸօմարա.

Ը. Ըլօնար բօր ալեոօ՛ւամ, չօ եքլ Յրած
 աչոյն ալր Օլա, աչր ալր ալ չԸօմարա՞ն ?

Բ. Ալեոօ՛ւամ ՛ ալր ալ յԾաճօլբուծ ; ծիր
 մար ալեոյճեար ա՞ն Ըրա՞ն ալր ա յօրած, մար ա՞ն
 չԸրօնա, ալեոօ՛ւար ա՞ն Ծաճօնե ալր ա Ար-
 յալմ Ծօ՞ն Ըաճեր, աչր ալր ա յԾաճօլբուծալծ.

Ը. Ըա մեծ Ըլնրլ Ծաճօլբուծ ա՞ն ?

Բ. Ա ըլ չօ * ըրնածա՛ն, եաճօն, Ըրօրճած,
 Ծօլն աչր Արնալճ.

Ը. Ըրն Ծօ յա Ծաճօլբուծալծ-ըլ յճր-
 յոյճեամբ, չօ յՅրածոյճեամբ ալ չԸօմարա.

Բ. ըլր ա՞ն Ծօլն, եաճօն, յճ ԽՅլբուծ յա Ըր-
 յալն.

Ը. Ըա մեծ Օբալր յրօ՛ւարեա՛ն ո՛ն Ըլնրլ
 Ծօլնե ա՞ն ?

Բ. Ա շա՛ւար երճ, եաճօն, բա՛ն յՅլբու
 Ըրօրնա, աչր բա՛ն յՅլբու ըրօրնալա.

Ը. Աբալր Օլբու Ըրօրնա յա Ըրօ՛ւարե ?

Բ. 1. Ալր ծԵր, երած Ծօ յաբալր Ծօ՞ն Օրնա՛ն.
 2. Ծօն Ծօ՞ն † յօրն. 3. Ըրն Ծօ՞ն Ուո՛ն.
 4. † Արնա՛ն Ծօ՞ն † Ըրօլնրճա՛ն. 5. Ըրալր
 ա՞ն Ըարնալծ. 6. Ըրալր ա՞ն երալճօլծ, աչր ա
 երալճա՛ն. 7. յա Արն ծ՛աճա՛ն.

* Ըրօրնալա. † Ըրնար. ‡ Ըրօլն.
 § Ծօլն.

A. Yes, most certainly: for no one can be saved without it. 1 *Cor.* 13. 1, 2, &c.

Q. How shall we know that we have the love of God above all things?

A. There is no better sign of it, than to love our neighbour as ourselves; for it is false to say that we love God, when we love not our neighbour. 1 *S. Jo.* 4. 20.

Q. How yet shall we know, that we love God and our neighbour?

A. We shall know it by our good works: for as the tree is known by its fruit, so shall the righteous man be known by his obedience to the Church, and by his good works. *S. Mat.* 7. 16, &c.

Q. How many kinds of good works are there?

A. There are three principal ones; to wit, Fasting, Alms-Deeds, and Prayer.

Q. By which of these good works do we prove that we love our neighbour?

A. By Alms-Deeds; that is, by the works of mercy.

Q. How many kinds of Alms-Deeds, or works of mercy are there?

A. Fourteen; to wit, seven Corporal Works, and seven Spiritual.

Q. Say the Seven Corporal Works of Mercy?

A. 1. To feed the hungry. 2. To give drink to the thirsty, 3. To clothe the naked. 4. To harbour the harbourless. 5. To visit the sick. 6. To visit and relieve the imprisoned. 7. To bury the dead. *S. Mat.* 25 c. 35, 36 v., 26 c. 10 v.

C. Ածալի Օլիբեա՜ճա րրօրածալ՜ա նա Երօ՜ճալիւ.

Բ. 1. Ան շԱղի՛նքօրա՜ճ ծօ շաշարշ. 2. Ան Բեաճա՜ճ ծօ րրեաշա՜ծ. 3. Ըօնալիւ շաճալիւ ծօ'ն Ե՛ճ ա շա նա Քլա՛ճտաղ. 4. Երշճօլի ծ'քլաղշ շօ քօլշիճեա՜ճ. 5. Յա՜ճ Օլժ ծա նԾերնար ծ'նն ծօ մալճեա՜ծ. 6. Տօլար ո՛ճ Պայրեա՜ճ շաճալիւ ծօ Լը՛ճ աղ Ծօնօղն. 7. Յո՛ճ ալի Խօճալի՜ աշր ալի մարի՛նք, աշր ալի Լը՛ճ աղ նղնքա՛մա.

C. Ըա հԱճալի րր մօ Լալշեա՜ճ Օլիւ նա Երօ՜ճալիւ ?

Բ. Ան շաղ նլար յ ալի Տօղ Ծ՛ճ ծա լիլի՛ք, աշր ծօ'ն Ե՛ճ րր մօ Քլա՛ճտաղ.

C. Ըրերժ է աղ շՕլժ րր ճօլի ծ'նն ծօ մալճեա՜ծ ?

Բ. Յա՜ճ ոլժ Օլժ աշր Երշճօլի, ծա ներժ, աշր ծա նղօղժա լաժ.

C. Ըրերժ է րր Լրա՜ճ ծ'Օլիլի՛ք նա Երօ՜ճալիւ ?

Բ. Երօ՜ճալիւ ծ Օղա՜ աղա շՏօղալ-րօ, աշր Քլօշա՜ճ Նայրե՜ աղա շՏօղալ՜ Ելլ.

C. Ըրերժ րր Ըղղեալիղ ծօ'ն Օղղղղ ծղօր Ըղղա՜ճ-ճղղեա՜ճ լ՛ճ Խօճալի՛ք ?

Բ. Ծերնղղ Օղա, շօ շԸղղղար Խղղեալիղ-նար շաղ Երօ՜ճալիւ, աշր Եղղ Քլօղղղ Քլօղղղ ծօ'ն Պղղղղղ, լա՛ճ նԾերնղղղ Երօ՜ճալիւ ալի ծօղղի՛ք լեա՛ճտղա՜ճա.

Q. Say the Spiritual Works of Mercy ?

A. 1. To instruct the ignorant. 2. To admonish the sinner. 3. To give counsel to the doubtful. 4. To suffer injuries patiently. 5. To forgive offences. 6. To comfort or encourage the afflicted. 7. To pray for the living and the dead, and for our persecutors. *Prov.* 14. 34; *Gal.* 6. 1; *Job*, 29. 21; *Rom.* 12. 17, &c.; *2 Cor.* 1. 4; *S. Mat.* 4. 44; *S. Jam.* 5. 16.

Q. When is it that a work of mercy is most meritorious ?

A. When it is really done for God's sake, and applied to the person that stands most in need of it.

Q. What are the offences we ought to forgive ?

A. All offences and injuries, let them be never so great and so many. *S. Mat.* 18. 21, 22.

Q. What is the reward of the works of mercy ?

A. Mercy from God in this life and the kingdom of heaven in the other. *S. Mat.* 25. 34, 35.

Q. What shall be the lot of those who are hard-hearted to the poor ?

A. God affirms, that judgment without mercy, and the everlasting fire of hell are allotted to those who show no mercy to persons in distress. *S. Mat.* 25. 41.

ԱՆ 17. ԼԵՅՅԻՈՆՈՆ.

Ծօ ղա Տրծալւոյն * Բրնծրբա՛ս.

C. Ըա ղեթ Տրծալւոյն Բրնծրբա՛ս ան?

F. Ըեթե Տրծալւոյն; Եաճօն, † Զիօար, Ըարե, Նարե աջր Պարարծա՛տ.

C. Ըրեծ քա Ծրցար Տրծալւոյն Բրնծրբա՛ս օրեա?

F. Ծօ Բրից ջրն ԸԲ յր Ծօրեա՛ս, Բրն, աջր, արն Ը Ըարեալ, † Ալեղե ծօ ղօրն Տրծալւոյն օրե.

C. Ըրեծ յր Զիօար ան?

F. Տրծալւոյն Ծօ Ըրեար յրն ԸԲ Ը Զօրեծ, Ըրն ղա՛ ղեալեղե յրն քեղ. աջր ղա՛ ղեալ-քար ոա՛ օրե; աջր Ըրն ջա՛ Նեթե Ծօ Ըրնան ան Ը Արն քեղ արն յր § Ըրե.

C. Ըրեծ յր Ըարե ան?

F. Տրծալւոյն Ծօ Բեղն օրնն Ը Ըրն քեղ Ծօ ԸԲԸԸ Ծօ ջա՛ ան.

C. Ըրեծ յր Նարե ան?

F. Տրծալւոյն Ծօ Բեղն Պարեա՛ս Ըրն Ըրն ջա՛ Ծօարն, ջա՛ Զարե, աջր Ըրն Բարն քեղ Ը՛ր-ԸԸ ԸԲ Տօն Ը ԶԸրեղն աջր ջո՛ւրե Ծօ.

C. Ըրեծ յր Պարարծա՛տ ան?

F. Տրծալւոյն Ըրն ԶԸրնն Տրն ղե Ըրն ղԱրննան?

C. Ըրեծ ղա Տրծալւոյն օրե, յր ղօ ղարն Ըրն Տրնննն օրնն Ծօ ղեղնն?

F. Արնն, Բօլն, Ըարնա՛տ, Զարննն-Ըա՛տ, աջր Արեա՛ս.

* Ըարննալա. † Ըրննա՛տ. ‡ Ըրնն. † Ըրն.

THE SEVENTEENTH LESSON.

Of the Cardinal Virtues.

Q. How many Cardinal Virtues are there?

A. Four : Prudence, Justice, Fortitude, and Temperance.

Q. Why are they called Cardinal Virtues?

A. Because they are the hinges, as it were, or the fountains, of many other virtues.

Q. What is Prudence?

A. It is a virtue which makes us wary that we ourselves be not deceived, nor deceive others; and that we do all things in their proper time and manner. *Prov.* 15 c. 21 v., 16 c. 16 v.; *Eccli.* 3. 32; *S. Mat.* 10. 16.

Q. What is Justice?

A. A virtue which makes us render his due to every one.

Q. What is Fortitude?

A. A virtue which gives us courage to endure all hardships, dangers, and death itself, for our faith and the service of God. *Prov.* 28. 1; *S. Mark*, 10. 28.

Q. What is Temperance?

A. A virtue whereby we bridle our inordinate desires. *Eccli.* 37. 34; 1 *Thess.* 5. 21; 1 *S. Pet.* 2. 11.

Q. What are the other virtues which our Saviour chiefly requires of us to pursue?

A. Humility, Patience, Meekness, Chastity, and Vigilance. *S. Mark*, 13, 33, 34, 35, 37; *S. Mat.* 11. 24; *S. Luke*, 21. 19; *S. Mat.* 5. 28.

THE EIGHTEENTH LESSON.

Of the Eight Beatitudes.

Q. WHAT do you call the Eight Beatitudes?

A. The eight blessings which Christ gives to the virtuous, and to such as practise good works.

Q. Say them, as they are set down in the Gospel.

A. 1. *Blessed are the poor in spirit ; for theirs is the kingdom of heaven.*

2. *Blessed are the meek ; for they shall possess the land.*

3. *Blessed are they that mourn ; for they shall be comforted.*

4. *Blessed are they that hunger and thirst after justice ; for they shall be filled.*

5. *Blessed are the merciful ; for they shall obtain mercy.*

6. *Blessed are the clean of heart ; for they shall see God.*

7. *Blessed are the peace-makers ; for they shall be called the children of God.*

8. *Blessed are they that suffer persecution for justice sake ; for theirs is the kingdom of God. S. Mat. 5. 3. &c.*

Q. Who are the *poor in spirit* ?

A. Those that are humble of heart, and not tied to earthly things.

Q. Who are the *meek* ?

A. Those who patiently endure affronts and injustice ; and whose reward is the land of the living, that is, the kingdom of Heaven.

C. Cīa hlād an Dronz dobrōnac?

F. Un mēncir do cōinear zo zern a bPeacaiðe fēin, azyr Peacaiðe Chaiç oile; azyr do žerbar, da brij-rin, ūoibhear * dolabarča aip Neam.

C. Cīa aip a mbionn Ocmar azyr Taric na Cōna?

F. Ūip an Dneam, aip a bvil Fonh mōn dvl aip an Ūzaið zo laeteamhl ir na Svbaļcižib.

C. Cionnar a raipeoçar iad?

F. Rē hlomadamlācť řaiðbipr azyr Ūoibhij řlaiçir Dē.

C. Cīa dā nŌoipeann tť Lvčť na Trōcapiņe?

F. Do na Doinb do beip maiŕeamnar d'a žComarřain, do bīor dēinceac, cynžanac nē Lvčť Leačepoim; azyr d'ar Lvāc Sōčair Ūaiŕeamnar azyr Trōcapiņe ō Dhiā.

C. Cīa hlād Lvčť an čpoibē žloin?

F. Un mēncir žan † žoim, žan Ūncōið, az nac bvil Cpoibē cřžča do řeacad aip bič; azyr da brij-rin, do čřear azyr do řeilbeoçar Ōiā zo řionivde.

C. Cīa hlād Lvčť dervta na Sjoččāna?

F. Na Doinē do řmačťřžear a nŪipmjanca čommaič řin zo mbīð a Sjoččāin nē Ōiā, iip an žComarřain, azyr leo fēin; azyr do nī Ōiččoll aip řjoččāin do dervam ipin Čhāc oile; azyr da nŌoipear, vme řin, Clann Dē azyr Comoižřivde Čhijorb aip Neam.

C. Cīa hlād řin řvlinžear Inžneim aip Son an Čheipe?

F. Un Dneam aip a žČvipear Ōibipe, nō bvaipead řa an žČveipeam † řipe do čornad, nō řa na Svbaļcead do leamvin; nō a řa

* do-aipirce. † Ūhailir. ‡ řipimeac.

Q. Who are those that *mourn* ?

A. The people that bewail bitterly their own sins, and those of others ; and who shall therefore receive unspeakable comfort in heaven.

Q. Who are these that *hunger and thirst after justice* ?

A. Those that have a great desire of advancing daily in virtue.

Q. How will they be filled ?

A. With the abundance of the riches and joys of the kingdom of God.

Q. Whom do you call the *merciful* ?

A. Such as forgive their neighbour, and are charitable, and serviceable to the distressed ; and whose reward is forgiveness and mercy from God.

Q. Who are the *clean of heart* ?

A. The innocent and harmless, whose hearts are not tied to sin ; and therefore shall see and possess God eternally.

Q. Who are the *peace-makers* ?

A. Those who subdue their passions so well, that they are at peace with God, with their neighbour and with themselves ; and that endeavour to make peace among others ; and who, upon that account, are called the children of God and co-heirs with Christ in heaven.

Q. Who are those that *suffer persecution for justice sake* ?

A. Such as are banished, or put to trouble, for maintaining the true faith, and for following

vllam évm bair fêin d'fvlanz, rvl éionneócaibír an Uígaró ceacairi díob.

C. Uí bfvrl ré air ar laim-ne na Svbarl-ceada azyr na Deazoirneaca-ro vle do leanmyn, azyr na Peacairde zráineamla, air ar labriamair do feacnad?

F. A tá zan Uímarvr, maille né Zparairb De.

AN 19. LÉJÓIONN.

Do zparairb. De.

C. Cnevd ir Ciall do zparairb De?

F. Ciallvzib a zCoircíonne zac vle tabaircyr da bfaizamvd an Uirze ó Dha; azyr zac vle mair da nDeairnairb zo Fialmair dhén, azyr nac ar évileamair air Uon-éon vad.

C. Ca méib Cnevl Zráir an?

F. Ir iomda rin; a tá Cvd díob Nadúrta, mar a táib Sazal, Slairte, Neairc, Tvzre, &c., Cvd oile ór Cionn Nadúrte, mar a táib Ioncol-vnzad Whic De, Fvarglad an Chnib Danna, &c.; a tá Cvd díob a Tadb a mvz dínn, mar a táib Teazarg an tSoirzél, ar nZairm évm an Chneibin, &c., azyr Cvd oile imneadónac nō Tadb a rciz dínn, mar a táib Cneideam, Dóc-car, Zrad, &c.

C. Cnevd zo rrvnadaic évzeair tv né Zparairb De?

F. Tvzim na Tíodlaiceada neamda, do dóir-tear Dia, tre na Whór érócaire fêin, azyr mar zeall air Lvairzeacé JOSU CRJOSO, an ar zCroiðe, évm ar nZlanta ó Pheacad, azyr évm zo rōirneacamoir an beata mar-évnac.

virtue ; or that are ready to suffer death itself, sooner than offend against either.

Q. Does it depend on us to practise all these virtues and good works, and avoid the detestable sin, whereof we have spoken ?

A. It does, undoubtedly, with the assistance of God's grace.

THE NINETEENTH LESSON.

Of the Grace of God.

Q. WHAT means the Grace of God ?

A. It means, in general, every gift freely bestowed upon us by God ; and all the good he has liberally done us, and we have in no wise deserved of him.

Q. How many kinds of Graces are there ?

A. They are many ; some are *Natural*, as Life, Health, Strength, Understanding, &c., and others *Supernatural*, such as the Incarnation of the Son of God, the Redemption of Mankind, &c. Some are *Exterior*, or outward, as the Preaching of the Gospel, or Vocation to the Faith, &c. ; others are *Interior*, or within us, as Faith, Hope, Charity, &c.

Q. What do you chiefly understand by the Grace of God ?

A. I understand the heavenly gifts, which God, through his own mercy, and the merits of Jesus Christ, infuses into our hearts to cleanse us from sin, and enable us to work out our salvation.

C. Ca mēd Cīnērl Šnār do dōrncēar Ōja anη ar žCīoīde?

F. Ōhā Cīnērl, eadōn, Šnāra Cōmηkžēacā ažvr Šnāra Šnōmārēacā.

C. Cīnērd ēvžīr nē Šnārāiē Cōmηkžēacā?

F. Na žnāra fānar ažvr cōmηkžēar anη ar ηŪnam, mar ā tājō na tīj Svbaīlceadā dīadā, Cīeīdeam, Ōdēcār, ažvr Šnād; nō na Šnāra do žlanār rīnη ō pēacād, ažvr do nōmār rīnη.

C. Cīnērd ēvžēar tī nē Šnārāiē Šnōmārēacā?

F. Na Šnāra * Lvaīmēacā, do ēīžēar ažvr īmēīžēar, do īoīllīžēar ar dCīvžre, ažvr žlv-
aīrēar ar dCōīl ēvm an Ūīlc do īeacnād, ažvr ēvm Ūaīcēara do dēvnam.

C. Ūn bēvīlō na Šnāra īačtanāc ēvm žac Ōeāžōībne?

F. Ū. tājō nō īačtanāc ēvm žac Ōībne ažvr žac Šnōmā, do tēīd ā Sočār d'ar ηŪnam.

C. Nāc fēīdīr dēnη Cīeīdeam do žlacād, an tan teāžaržčār dēnη ē, žan Cōnžnād na nŠnār.

F. Nī fēīdīr dēnη Cīeīdeam, Ōdēcār, na Šnād bēīč ažvnn, mar īr īačtanāc, žan Šnāra oīle, nōc ollīkžēar ažvr nēarīvžēar an tŪnam ēvm na Svbaīlcead dīadā-ro do žlacād.

C. Nāc fēīdīr dēnη, mā tā Cīeīdeam; Ōdēcār, ažvr Šnād ažvnn, Ūīcēanca Ōē ažvr na hēāžlvre do cōīmērd, žan Šnāra Šnōmā?

* Ūmīlōīdeacā.

Q. How many sorts of Grace doth God infuse into our souls?

A. Two sorts, to wit, *Habitual* and *Actual* Grace.

Q. What do you understand by Habitual Grace?

A. The Graces which remain and dwell in our soul; such are the three divine virtues, Faith, Hope, and Charity, or the Graces which cleanse us from sin, and sanctify us. *S. Jo.* 14. 16, 17, 25; *Rom.* 8. 9, 11; *Eph.* 3. 17; *2 Tim.* 1. 5, 14; *S. Jam.* 4. 5.

Q. What do you understand by Actual Grace?

A. The Transitory Graces, which come and go; which enlighten our understanding, and move our will to shun evil, and do good. *Ps.* 22. 6; *Ps.* 58. 11; *Phil.* 2. 13; *S. Jam.* 1. 7.

Q. Is Grace necessary for every good work?

A. It is absolutely necessary for every work and action that contributes to our salvation. *Is.* 26. 12; *S. Jo.* 3. 27; *1 Cor.* 4 c. 7 v., 12 c. 6 v.

Q. Cannot we, without the assistance of Grace, receive the faith when it is preached to us?

A. No: We can have neither Faith, nor Hope, nor Charity, as it behoveth, without another Grace, which prepares and strengthens the soul for receiving these divine virtues. *S. Jo.* 6 c. 44, 66 v., 15 c. 5 v.; *1 S. Jo.* 4. 10; *Acts*, 16. 14; *Conc. Trid. Sess.* 6, *Can.* 3.

Q. Cannot we, if we have Faith, Hope and Charity, keep the commandments of God and the Church, without Actual Grace?

C. Ան է նա՞ց քննողի ծնող, ա՞ն քննող ԼՂՀ-ի ծե,
 Արդ՞ա՞յն ծե ծնողի մը մը շնորհող քննող ծնող
 Ծե, մը մը ծնողի մը մը մը, մը մը մը մը
 լա՞ծա՞?

F. Ո՛ր բնօրն; ծնն չա՞ն Յիսաք ա՞ն Տրօղա՞յծ Նա՛ղմ, “ո՞ր եթէ բլօր աչոյն շեքծ ծ’լարեա՞ծ-
“մա՞ր առն Սկո՞ւսի՞ն, մա՞ր երծ շօ՞րն.”

F. Ա ըստ յօ շնորհ; շնորհած ծ քառալէս ար
 չԵրծ Աւարի Աման, ա ըստ ի լալչ-երիցեալ ԿՅՐ
 լան ըմ Այլ. Օր ա ըստ ի ին, ըստ մեթ ար
 Ժող ին ար ա ըստ Նար, ի քրտարար
 Առ-ժողովար ըստ Նար ըմ Նոյնա ըստ
 Յոն Կոնստան քառալ; ար ին ըստ յոնս
 ար, “ ըստ երկար քառալ ար Առ-ի ինս
 “ ըստ ըստ ին, ար ըստ ին; ԿՅ ըստ Կ
 “ Օր ա ըստ ԿՅար.”

F. Ան միջոց չօտորմօք, չրս՝ ած բէկօրն ծնող
 Երանայր զառն ու ի Տարակն Օհ, դժ Երն դա
 ղԱլաճ ձգր Երկաճ ծծին; ծղն ղի Երկուքն բայ
 Դաճեալս Կըն եւ զառն շատարն ծղոյն:

F. Եր ո՞ւր ես գնում; ծով, բարձր! Երկարո՞ւր
 ղեկավար ես Լաւրենտի, հայր Երիկ Երիկ հայր հայր
 Լաւրենտի ու Երկարաւորութե, եւ Երիկ Երիկ
 ծովը.

C. Un brél pè am ar 3Cvmar, malle pè Cvnz-
 nað na n3mar, na h4teanta do cõmliõnað?

A. We can neither begin nor finish any action, tending to our salvation, without an *actual assistance* from God, through Jesus Christ. 1 Cor. 12. 6; *Phil.* 2. 13.

Q. Can we not at least, by our own proper force, pray to God, and beg and obtain grace of him?

A. We cannot; for without the *Grace* of the Holy Ghost, *we know not what we should pray for, as we ought.* *Rom.* 8. 26.

Q. What! have we not Free Will?

A. We certainly have; but since our first father Adam's fall, it is weak and prone to evil. Moreover, if our Free Will were in its first force, we could not make one step towards the kingdom of Heaven, without a supernatural help; wherefore it is no wonder now, that *we are not sufficient of ourselves to think of any thing, as from ourselves, but that our sufficiency is from God.* 2 Cor. 3. 5; *Conc. Trid. Sess. 6, Can. 1.*

Q. If that be true, how have we Free Will?

A. Chiefly, inasmuch as we can co-operate with the Grace of God, or resist and reject it; for we are under no necessity in regard of either the one or the other. *Gen.* 4. 7; *Deut.* 30. 19; *Jos.* 24. 15; *Ps.* 31. 9; *Ps.* 89. 3; *Eccli.* 14. 15. &c; *S. Mat.* 6. 33; *Rom.* 8. 13; 1 Cor. 7. 37.

Q. Is it certain that we can resist the Grace of God?

A. It is most certain; for, alas! we resist it as often as we do not follow the good thoughts which God inspires us with. *Acts,* 7. 51; 2 Cor. 6. 1; *Heb.* 12. 15.

Q. Is it in our power, with the help of Grace, to fulfil the commandments?

F. Եւ զա յօ ծարժեա ; “ ծր ծօ շիջ կոյն յա
 “ հլիլե Ուրե ծօ ծարձի յոյն յօՏԱ ՇՐՅՈՏԸ,
 “ ուօ ծօ ծարձի յոյն յա յնարալծ. Ծօ
 “ ծարձի Սաւարա յոյն Ելիսաբեթ արա յիւրա
 “ ա ծարձի ծօ, ա յիւրա յոյն Ծօ ծարձի
 “ յա յիւրա յոյն յոյն յոյն յոյն յոյն.”

C. Եւ ծարձի ծօ * ծօ յնարա ծօ ծարձի
 ա յիւրա ծօ ծարձի.

F. Ծօ ծարձի յոյն ; ծր ա ծօ ծօ ծարձի
 յոյն ծօ ծարձի յա յիւրա յոյն յոյն յոյն
 յոյն, ծօ ծարձի ծօ ծարձի ծօ ծարձի ; յոյն յոյն
 յոյն ծօ ծարձի յիւրա յոյն յոյն յոյն յոյն
 յոյն, յա ծարձի ծօ ծարձի յոյն յոյն յոյն
 յոյն, յա ծարձի յոյն յոյն յոյն յոյն յոյն
 յոյն, յա ծարձի յոյն յոյն յոյն յոյն յոյն ;
 յոյն յոյն յոյն, յոյն յոյն յոյն յոյն յոյն
 յոյն յոյն յոյն յոյն յոյն յոյն յոյն յոյն.

C. ծօ ծարձի յոյն յոյն, յոյն յոյն յոյն
 յոյն, յոյն յոյն յոյն ա յոյն յոյն, յոյն ա
 յոյն յոյն յոյն յոյն յոյն ; յոյն յոյն յոյն,
 ա յոյն յոյն յոյն յոյն յոյն յոյն յոյն ?

F. Ծօ ծարձի յոյն յոյն ; յոյն յոյն յոյն
 յոյն յա յոյն յոյն յոյն : յոյն յոյն յոյն
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 “ յոյն յոյն յոյն ; յոյն յոյն յոյն յոյն
 “ յոյն յոյն յոյն, յոյն յոյն յոյն յոյն
 “ յոյն յոյն ;” յոյն յոյն, յոյն յոյն ա յոյն
 “ յոյն, յոյն յոյն յոյն յոյն յոյն.

C. ծօ ծարձի յոյն յոյն, ա յոյն յոյն, յոյն
 յոյն յոյն յոյն յոյն յոյն, յոյն ա յոյն յոյն,
 յոյն ա յոյն յոյն յոյն յոյն ?

F. Եւ ծարձի յոյն ; ծր յոյն յոյն, յոյն
 յոյն յոյն յոյն յոյն, յոյն յոյն յոյն յոյն
 յոյն, յոյն յոյն յոյն յոյն յոյն յոյն յոյն.

* յոյն յոյն.

† յոյն յոյն.

A. It is, for certain ; *for we can do all things in Jesus Christ, who strengthens us. Zacharias and Elizabeth were both just in the sight of God, walking blameless in all the commandments and ordinances of the Lord. Phil. 4. 13 ; S. Luke, 1. 6.*

Q. Does God give us sufficient Grace to keep the commandments ?

A. He does, certainly ; for God is too just and too merciful to lay any load upon us which we are not able to bear ; but we cannot fulfil his commandments as we ought, nor overcome the temptations of the world, the flesh, and the devil, without a *supernatural help from God, through Jesus Christ* ; whence it is evident, that God gives us sufficient assistance for accomplishing his Law.

Q. Could not God, without any injustice, have left us in darkness, and in the guilt of Original Sin ; and therefore refuse us his Grace and the knowledge of his Law ?

A. He could, undoubtedly ; just as he hath left the apostate angels : yet he hath not dealt so with mankind ; for *he spared not even his only Son, but delivered him for us all ; and not only for our sins, but the sins of the whole world* : wherefore, he gives us his holy law, and Grace to fulfil it. *Heb. 2. 16 ; Rom. 8. 32 ; 1 S. Jo. 2. 2, 8.*

Q. Cannot God, even now, refuse us the knowledge of his law, and his Grace, without doing us any injustice ?

A. He can, certainly ; for *Grace would not be Grace, nor a free gift, but a debt or reward, if God were bound to grant it to us.* Yet, through

ծալր Ժողով. Յիճեա՛ծ, շնորհա Պիճի-ժողովրդալի
 բնի աշր Նալիճեա՛ծ ԵՍՏԱ ՇՆԵՍԾ, ի՛յ մար
 լի՛ն ծո ի՛յ; ա՛տ ծո ի՛նչի ա ճեալլա՛նա, ծո ծիլ
 Շիճեա՛ծ ծիլ ի՛նչ, ա՛յ ի՛նչ: “ՇՆԵՍԾ ժողովրդա
 “ ի՛նչ ա ծիլ ծիլ, ա՛յ ի՛նչ ծիլ, ա՛յ ի՛նչ, ա՛յ ծո
 “ ծիլ ծիլ մե Շիլ ծիլ ծիլ. ՇՆԵՍԾ մո
 “ Շիլ ծիլ ծիլ, ա՛յ ի՛նչ ծիլ ծիլ, ծո ծիլ
 “ ծո ծիլ ծիլ ծիլ, ա՛յ ի՛նչ ծիլ ա ծիլ ծիլ:
 “ ա՛յ ծո ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ;
 “ ծիլ ա ծա մո Շիլ ծիլ ծիլ, ա՛յ ծո ծիլ
 “ ծիլ ծիլ.”

Ը. Ո՛ր ծիլ, ծա ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ
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Ը. Ի՛նչ ծիլ, ծա ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ
 ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ
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Ը. Շիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ

Ը. Շա ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ

Ը. Ո՛ր ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ

Ը. Ո՛ր ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ
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Ը. Ո՛ր ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ

Ը. Ո՛ր ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ
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Ը. Ո՛ր ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ ծիլ
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his own great mercy and the merits of Jesus Christ, he deals not so with us; but according to his promises, he invites us all, saying: *Come unto me all ye that labour, and are burthened, and I will refresh you. Take upon you my yoke, and learn of me, because I am meek and humble of heart: and ye shall find rest to your souls; for my yoke is sweet and my burthen light.* S. Mat. 11. 28, 29, 30.

Q. Is it true that God does not forsake us after he has thus called us, and adopted us for his children?

A. It is certain that he does not forsake us, until we have first forsaken him; for God is most merciful and most faithful in his promises. *Heb. 10. 23; 1 S. John, 1. 9; Heb. 13. 5; Conc. Trid. Sess. 6, Can. 11.*

Q. For what does God forsake us?

A. For falling into mortal sin.

Q. Can the grace which God withdraws from us, be recovered?

A. It can, undoubtedly; but let nobody, therefore, rashly flatter himself; for it often happens that it is not recovered, because a great many do not repent as they ought. *S. Mat. 12. 45; Heb. 6. 4, 5, &c., 10. 26, 27, &c.*

Q. Does God forsake us entirely when we fall into mortal sin?

A. No; we lose not our faith but by infidelity, nor our hope but by despair. Moreover, God recalls and excites us often by his Grace to prayer and repentance. *1 Cor. 13. 2; Conc. Trid. Sess. 6, c. 15.*

Q. Is it true that God doth often awake and excite the sinner to prayer and repentance?

[illegible]

Շ. Շերժ Եւսեփի յիւր ան ժողովոյ, զի Եւսեփ
Ընտրեալ Եւսեփի զիւր Եւսեփ զիւր Եւսեփ զիւր Եւսեփ
“մարտիշար. Տրօնած իւր յԵւսեփ, Եւսեփ զիւր
“Եւսեփշար. Տրօնած իւր յԵւսեփ Եւսեփ զիւր
“ան Եւսեփիւն,” ?

F. Ա ձեյն ան Տրօյած Ուօն, Յօ “ԾԵԱՐՅԻԸ
 “ՏՃԻՆ ԲԵՆ ԲԵԱՅ Ծօ յԵՍՆ ՇԻՐԱՐ Ե ՅՇՐՈՅԸ
 “ՈԵԱՄԱՅԻՐՅԻՅ, ԲԱ ՇՈՄԱՐՆ ԼԱԵ ՈԱ ԲԵՐՅԵ,”
 “ԱՅՐ ՈԱ ԽԱՄՐԻՆԵ Ե ԲՐՈՅԼԼԵՈՇԱՐ ՇԵՐԵ-
 “ԲԵՐԵՇԱՄՈՐ ԾԵ,” ԱՅՐ ՅՐ “ՈՅ ՈՅ ԵՅԼԱՇ
 “ԵՄԵՐ Ե ԼԱՄԱՅ ԵՆ ԾԵ ԵՅ.”

C. Ան ծԵլլիծ Բլօնըր մօր բա ծըլծ 45 ըօր-
 ըրն ան Ահալծ հօւծ 45րդ հրար Ծե ?

F. Nj bxl Bjonyr da mery, nac dTyllib; dny capcyryjib Dya pslu, an can do nyd Neam-
fym d'a jnaryib azyr d'a Whopryocayne.
"Salcyayd Mac De foy na jCorayb," azyr do
beynyd Dymear d'a fxl nyd namca, noc do dny-
cad ayn a Son; do jlan jad o Peacad, azyr do
tall dnyb o nlycayn Neamdaryan na Tjodlaryde
azyr na jnary-fo, da nyjlycayb jo combye.

C. Շքե՛ծ և ծելլիլ յի՛ր ան Օրեամ ծօ չելծ
մօրան Յիար օ Օհիւ, ա՛յր ծօ ի՛յօր ա՛յ ի՛յօրեւեւիւ
և ի՛Քեաճ մարծե՛ա ; ա՛յր ա՛յ ի՛նքնի՛նչե ար, մար
ի՛յօր ծօ՛ւծ, չան Եօրած նա յՅիար նա նա ի՛յօր-
ալեւի՛չե ծօ լարեանած ?

F. Cymò an Spiorad Naomh a zCoramlàce

A. It is ; as he affirmeth himself, saying : *I stand at the door and knock, if any man shall hear my voice, and open the gate, I will come in to him.* Besides, who is the sinner that hath no remorse of conscience, and doth not perceive the voice of God awaking and moving him to prayer and penance ? *Rom. 2. 4 ; Apoc. 3. 20.*

Q. What do you say of those who give a deaf ear to the voice and call of God ; who offer an indignity to the spirit of Grace, and despise the richness of the goodness and patience of the Lord ?

A. The Holy Ghost says, that according to the hardness of their impenitent hearts, they lay up for themselves wrath in the day of wrath, and of the time that the just judgment of God shall be revealed ; and that it is a dreadful thing to fall into the hands of the living God. *Rom. 2. 4, 5, 6 ; Heb. 10. 31.*

Q. Do they deserve a great punishment for resisting continually the voice and grace of God ?

A. There is no punishment, be it never so great, but they deserve ; for they despise God himself, when they make no account of his grace and mercy. *They trample under foot the Son of God,* and undervalue his most sacred blood, which was shed for them ; which cleansed them from sin and merited for them from his heavenly Father these gifts and graces which they impiously reject. *Isa. 1. 2 ; Heb. 10. 29.*

What do you say to those who receive a great deal of grace from God, and are always falling into mortal sin, and always rising out of it, as they pretend, without showing the fruit of grace or true repentance ?

A. The Holy Ghost compares them to a man

լած թէ “Ծնե երեւոյնչեար և չոյր և Տշաւան,
 “լմելչեար ուրիշ, ասոր ծարմածար ասի ball և
 “ճրտէ բէյն; ասոր բօր թէ Եաւան ծո բոյնչեար ան
 “բարեւոյն ինչ ծո միւր ասի, ծո եւր չիծեած
 “Տշաւաւ ասոր Օրիւրաւ ղաճա, ասոր ծ'ար
 “Շրիօւ և Լորչաւ.”

C. Շիտար իր բէյն ծոն ան Շիւրօրօշաւ-
 տար-րօ ծո բաւնած, ասոր չոծոյնչաւ մար իր ծօր
 ասի չիւրաւ Ծե ?

F. Ոյ բօլար ծոն արօրիւրչաւ ծո հԵարչաւ,
 ծոնաւաւ թէ Չիւրաւ Ծե, աս Լաւան ան
 ղԾաւրմարաւաւ, ծո չիւրմիւ ղաւ, ծո բօլն;
 չան ար չՇրիւր “ծո ճրաւոյնչաւ ծո եւր ան
 “Քչաւ չարա ասոր չօւ ան Ելչարա, ան և
 “ճօւլաւիւր անաւ ծո չաւալ ճրչար ծո
 “ճօրմար, ասի Եաւա ծո չՇրիւրմար Օւլ-
 “չեար ղօ Բարչ ասի ան Տրիւրաւ Ուր,” ծո
 չՇալլաւար ան Եաւար ծո եւր թէ ծո
 բաւար արան, ասոր “ծո ծՇրիւր թէ բար
 “բն ծ'Արմարաւ չիւրանաւ ան չՇրիւր
 “բն.”

C. Շրեւ Ել ար ծօր ծոն և ծեւն ?

F. Իր բաւարաւ ծոն Ար ան ծո չաւար
 ծո Տրարաւիւր ծո ասոր չիւրաւ ան ղԱրա,
 ասոր ար չՇրիւր ծո ծոն ծո ծիւրաւ ան
 Քչաւ ան ղՕրօւււրաւ ծո մօնչարաւ աս
 բար յարան; ծօր իր շիւր ծո չՇալլաւ ան
 Շիւր իր մօ ծոն Օրմար ծո ճօշաւ և Տրար-
 աւ ծո ասոր և չՇրիւր բն ծո շիւր ասոր ծո
 բիւրաւ; ասոր ղաւ չՇոնաւ Չիւրա Ծե իր
 ան Արա և ղա բա * իւրաւաւ ան Բաւաւ,
 ծո եւր “նաւ բն ծօր Եար ան Եաւա և եւր
 “բն ան Տար ասոր ան Օրաւար,” յօւր, յն
 ան Չիւրա ասոր ան Բաւաւ.

C. Շրեւ Ել բօր իր ծօր ծոն ծո ծեւն ?

who beholds his countenance in a glass, goes his way, and presently forgets what manner of man he was ; and likewise to the earth which drinketh up the rain that cometh often upon it, yet bringeth forth thorns and briars, and whose end is to be burnt. S. Jam. 1. 23, 24 ; Heb. 6. 7, 8.

Q. How can we avoid this just vengeance, and benefit as we ought of the Grace of God ?

A. It is necessary we should readily and diligently co-operate with the Grace of God, by following cheerfully the good thoughts we receive from him ; *never to harden our hearts against the call and voice of the Lord, nor receive his heavenly gifts in vain, lest we should grieve or offend the Holy Ghost, lose the favors which he freely bestowed upon us, and be delivered over to the shameful desires of our hearts. Ps. 94. 8 ; 2 Cor. 6. 1 ; Eph. 4. 30 ; Amos, 1 c. 3 v., 2 c. 1 v., &c. ; Rom. 1. 24, 28.*

Q. What else ought we to do ?

A. It is necessary for us to give great attention to the thoughts and motions of our soul, and speedily to shut up our hearts against the evil inclinations which we feel springing up within us ; for it is certain, that the most part of the world are lost for want of watching over and governing their own thoughts and hearts ; and that the Grace of God doth not rest in a soul that is a slave to sin, because *there can be no communication or fellowship betwixt light and darkness, that is, betwixt grace and sin. Jer. 12. 11 ; Wisd. 1. 4 ; 1 Cor. 6. 14, 15, 16.*

Q. What more ought we to do ?

F. Ní folairi dhénn “ ar gCmordé d’vmlvzad
 “ fad lann émhactaiz Oé, noé do éhnear an
 “ Aizaid na nllabneac, azyr do beir Trara
 “ do’n lmal; azyr ar Slavzad do fadlvzad
 “ maille né Faltcear azyr Cmordé; óir ir
 “ é Oia oibvzear ionnann an Toil azyr an
 “ Shion do néir a Oheazcola féir; azyr ní
 “ Fear d’Aon-neac an Trad nó Frac ir fir é.”

C. Cnevd oile fa deoiz ir cóir dhénn a dev-
 nam?

F. Mar Mian linn Trara Oé do éarvnnz go
 lionnar onann, azyr a gCvmdac azyr a mev-
 dvzad ionnann; ir éizlon dhénn na Sacramen-
 tead do éaléizid, azyr Urvailz do devnam go
 mihic.

C. Nac nÓrbair ceana, nac féidir dhénn
 Trara Oé do évllead?

F. Órbair amann, nac féidir dhénn a dCvl-
 lead air ar dCneoir féir; zidead ir cinnce,
 zyri féidir dhénn, maille né Congnam na nTrar,
 Cvlléad Trar d,faizal ó Ohia, azyr dvl ó
 zparail go Trara, ó fvbailce go Svbaile, tne
 éaléize na Sacramentead, tne Urvailz, azyr
 tne Oheazvjbneaca oile.

A. We have need to *humble our hearts under the powerful hand of God, who resisteth the proud and giveth grace to the humble; and to work out our salvation with fear and trembling; for it is God who worketh in us both the will and the deed through his good will; and no one knows whether he be worthy of love or hatred.* 1 *S. Pet.* 5. 5, 6; *Phil.* 2. 12, 13; *Eccle.* 9. 1.

Q. Lastly, what else ought we to do?

A. If we have a mind to draw the Grace of God, abundantly upon us, and to preserve and increase it in us, we must frequent the Sacraments and pray often.

Q. Did you not already say that we cannot merit the Grace of God?

A. I said only, that we cannot merit it by our proper force; but it is certain that, with the assistance of Grace, we can obtain more Grace from God; and go on from Grace to Grace, and from Virtue to Virtue, by frequenting the Sacraments, by Prayer, and other Good Works. *Ps.* 83. 8; *S. Mat.* 25. 16, 17, &c.; *Conc. Trid. Sess.* 6. *Can.* 10, &c., *Can.* 24.

ԱՆ 3. ՔԱՆՈՒ

ԾՈՒՄ ԵՐԱՃԱՐՑ ՇՐՋՈՐԾԱՅԸ.

Ծօ յա Տաքամաքիւն.

C. Շքերծ է ան տքար Ոյ Վ զա դաճտանաճ
 ըրմ ար դանդճե ?

F. Ա զա յա Տաքամաքեաճ ծօ ճլաճ մար
 յր ծալ ; ճիճ դաճ եքելիճ յե դաճտանաճ ծօ ճաճ
 յե ծնե.

C. Շքերծ յր Տաքամաքե ան ?

F. Ա զա Ըմարէա դօճալքիճ յա յՅար
 ծօճալքիճ, դօճ ծճրճճ ար Տլանդճեօյր յՕՏԱ
 ՇՐՋՕԾ ըրմ դիճ ծօ դօրաճ, ճչր ծօ դօմաճ.

C. Ըա մէլճ Տաքամաքե ան ?

F. Ա դաճ ; յօճ, ծարճաճ, Ծրլ դօլ Նար
 Ըարճճ, Տաքամաքե Շօյր Շիճօր, Տաքա-
 մաքե յա հճիւրիճ, Օլա ծէլճաճ, Օր, ճչր
 Բօրաճ.

C. Շքերծ յր ծօյր ծօ ծերնաճ, ըրմ յա Տա-
 քամաքեաճ ծօ ճլաճ մարլե դե Ծօրաճ դօ
 Ծարճե ?

F. յր էլճիճ ծնիճ դիճ դէլ ծճլմաճ ճօ
 ծէրաճ, ճչր ծօ ծաճ ծճ յՅլաճ ճօ
 շարճեաճ. յր ծօյր դօր Մօլաճ մօր ճչր ծն-
 ճաճ ար ծաճար ծճ յա Տլանդճեօյր, դա յա
 Նաճ-ճօրճաճ-րօ յա յՅար ծճճճ ճչ ան
 Ըալլր, ծօ ըրմ ան Շիճ ծաճ ծօ ճլաճ ծ
 դաճ ան դաճար, ճչր ծօ դարճճ ճ Տլիճ յա
 ծաճ դօրմաճ.

THE THIRD PART OF THE CATECHISM.

Of the Sacraments.

Q. WHAT is the third thing necessary for salvation?

A. It is to receive the Sacraments worthily; although they be not all necessary for all persons. *S. Jo. 3 c. 5 v., 20 c. 22 v.; Conc. Trid. Sess. 7.*

Q. What is a Sacrament?

A. It is a sensible sign of an invisible grace, instituted by our Saviour Jesus Christ, for our justification and sanctification.

Q. How many Sacraments are there?

A. Seven; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.

Q. What ought we to do, in order to receive the Sacraments with fruit or benefit?

A. We should prepare ourselves diligently, and come to receive them devoutly. We ought also to give great praise and thanks to our Saviour, for having left these sacred fountains of grace to the Church, to cleanse mankind from the filth of sin, and strengthen them in the way of eternal life. *S. Mat. 7. 6; 1 Cor. 11. 28.*

UN 1. LÉJÓJONN.

Do'n bairdeas.

C. Cnevd ir bairdeas an?

F. U ca Sacramente do glanar rinn ó peacaid na Sionneair, azyr do n Clann do Ohia azyr do'n Eaglyr dinn.

C. Naé rannan an bairdeas Neac ó peacaidib oile leic a myc do Pheacas na Sionneair?

F. Sonaib re zac Dine ó zac Peacas, do rinneib re ryl do glac bairdeas; azyr ó péin an peacaid; ma ollmheann é féin mar ir cōin: azyr dōiricib re iomad Trar azyr Tiodlaiceas ionn ra nham.

C. Un bryl an bairdeas riacanac?

F. U ca zan Amair; óin zan bairdeas, nō Mian bairdib maille re Tear-žnad De, nī fēidiri Aoin-neac do flanyžad; myna Mappi-neac é, do bairdeair re na Chyd Fola fēin.

C. Un fēidiri le zac Aoin-neac bairdeas do dervan?

F. Ir fēidiri, an Am Riacanair amain; azyr an can nac bryl Sagart re fažail; acē nī bryl Ceas az Mhōi a dervan a lačair Firi, na az Traca a lačair dōne Eaglyre, &c.

C. Cnevd é an Nī hlaritair cym an bairdib do dervan?

F. Nī folair do Neac, Ryn do beic aize an bairdeas do dervan da ririb, azyr Uirze nadryta do dōiricib air Cheann (inā fēidiri é) an Té bairdeair, az nād na mbriacar-ro:

THE FIRST LESSON.

Of Baptism.

Q. WHAT is Baptism ?

A. It is a Sacrament which cleanseth us from original sin, and makes us children of God and of the Church. *S. Mat* 28. 19 ; *Tit.* 3. 5, 6.

Q. Does not Baptism cleanse one from other sins besides original sin ?

A. It cleanses every one from all the sins he committed before he received Baptism, and from the punishment due to sin, provided he duly prepare himself ; and it infuses many graces and virtues into the soul. *Rom.* 8. 1, 2.

Q. Is Baptism necessary ?

A. It is, undoubtedly ; for without Baptism, or the desire thereof, together with the fervent love of God, nobody can be saved, unless he be a martyr, who is baptized in his own blood. *S. Jo.* 3. 5 ; *Conc. Trid. Sess.* 7 ; *Can* 4 of the *Sacram. in gener.* *Can* 5 of *Bapt.*

Q. Can every body confer the Sacrament of Baptism ?

A. Yes, in time of need only, and when a priest cannot be had ; but it is not permitted to a woman to baptize in the presence of a man, nor to a layman in the presence of a clergyman, &c.

Q. What is requisite for the conferring of Baptism ?

A. It is necessary that one should have the intention of conferring it in earnest, and that he should sprinkle natural water on the head (if possible) of the person to be baptized, pronounce-

“ Բայրօյն է՛ր ան Աստի ան Աւար, ԲՅՐ ան Պիլի,
 “ ԲՅՐ ան Տրօրաթ Նաթի. Ամեն.”

C. Ան Բրիլ րէ Բիրօյնա՛ն Բայրօեա՛ծ Զլա՛ծ Բալ Ծօ ?

F. Ո՛ր Եար Ե ճլա՛ծ, Բր Աոն-ժոն, ԲՅ Աոն-րալի Բմալի; Ծօ Բրիճ Զօ Բրաճոն րէ Եօմարժա րրօրաԲալժա Բրա ղԱնաթ, ղա՛ րճարաթ ղր Զօ Բրա՛ն.

C. Երօ՛ Ե Ելարժար Բր ան Ե՛, ԼԵ Բր Պալ Բայրօեա՛ծ Զլա՛ծ ?

F. Եարժար Բր, ԲՅՐ ԶԵալլա՛ծ րէ Ծօ Օիա, Ծրլժա՛ծ Ծօ՛ն ՕլաԲալ, Ծ՛ա ՕլԲրի՛ծ, Ծ՛ա մօրԲալ ԲՅՐ Ծ՛ա Օլօմաթնար Զօ Ելլի. Եր Ե ժոն ղր, ղր րօԼալ Ծօ՛ն Ե՛, Ծօ ժալիճ Երմ Ելլի րլ Ծօ ճլա՛ր Բայրօեա՛ծ, Երօեաթ Ե ԲԵլժ ԲԶԵ, Ալժրիճ Ծօ ԾԵրաթ Բր Ե րԵա՛րԾի՛ծ; ԲՅՐ Եօրճա՛ծ Բր Օիա Ծօ ճրա՛ծրճա՛ծ.

C. Երօ՛ Երճար Ե՛ր ղԵ ԵՌԲրի՛ծ ան ՕլաԲալ ?

F. Զա՛ րԼԵ ճԵ րԵա՛րԾ.

C. Երօ՛ Երճար Ե՛ր ղԵ ՊօրԲալ ԲՅՐ Օլօմաթնար ան ՕլաԲալ ?

F. Երճի ղր Զլօլի Օլօմաթ, ԱլրԾ-մաթնճր րճալժա, ԲՅՐ Զա՛ ԶԵ օլԵ Ծօ՛ն ԱԲալ.

C. Ելօմար Ծօ Բայրօար ղա ԼԵրի՛ծ, Օ ղա՛ ճԵրօլԾ, ԲՅՐ ղա՛ ղԶԵալլա՛ծ Աօլի-ղի րլ Ծօ ճլա՛ր Բայրօեա՛ծ ?

F. ԵրօլԾ ԲՅՐ ԶԵալլա՛ծ ան ԵաճԼԼ ԲՅՐ ղա Եալրօարա ԵրօլԾ Բր Ե Տօն.

C. Երօ՛ րա ԾԵրճար Եալրօարա ԵրօլԾ ծիթ ?

F. Ելօմար Զօ ԲրԵաճօրալԾի՛ր Բր Բր Տօն, ԲՅՐ Զօ միթլԾի՛ր ղր, Ծա մԲԵլԾի՛ր Բր ղԱլԵ ԲՅՐ Բր ՊալԵ մալրԵա՛ժԵա՛ն, ղօ մարԾ.

C. Եա մԵլԾ Ծօ ԵալրօարալԾ ԵրօլԾ ղր Ելլի Ծօ ԲԵլժ Բր ?

ing these words : *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen. S. Mat. 28. 19.*

Q. Is it lawful to receive Baptism twice ?

A. No, it is not lawful to receive it upon any account more than once ; because it imprints a spiritual character in the soul, which shall never be blotted out. *Heb. 6. 4, 5, 6 ; 2 Cor. 1. 22.*

Q. What is required of him who has a mind to receive Baptism ?

A. It is required of him, and he promises to God, to renounce the devil, his works, his pomps, and all his vanities. Moreover, it is necessary for him who is come to the use of reason before he receives Baptism, to have faith, to do penance for his sins, and to begin to love God. *Acts, 2. 38 ; Rom. 10. 10 ; Conc. Trid. Sess. 6, c. 6.*

Q. What do you understand by the works of the devil ?

A. All kinds of sin.

Q. What do you understand by the pomps and vanities of the devil ?

A. I understand vain-glory, worldly ambition, and every other kind of pride.

Q. How are children baptized, since they neither believe, nor promise any thing before Baptism ?

A. The Church, and the god-fathers and god-mothers do believe and answer for them.

Q. For what are god-fathers and god-mothers given to us ?

A. That they may answer for, and instruct us, in case our parents should be negligent, or should die.

Q. How many god-fathers and god-mothers should we have ?

F. Oiar, an c'rd i' m'ó de, i'od'ón, Fear a'yr bea'n; a'rao'n do'n Eazl'yr Chatoilice, a'yr z'an Wjocl'v.

C. Na'c b'v'rl Zh'e Z'ol n'ó Clea'm'ny'r p'pio-
na'dal'ta a'z na Ca'p'deap'a'ib Ch'io'rd a'yr a'z
an Nea'c do ba'p'deap, m'ir an T'e z'lac'ap ba'p-
dead?

F. U' ta z'an U'm'ny'r; a'yr f'ór n'e n'U'ca'p
a'yr n'e na W'a'ca'p: i' v'm'e r'ín, co'p'm'ly'z'ca'p
o'p'ta a' c'e'ile do p'ó'rad.

C. An b'v'rl r'e d'f'la'ca'ib o'p'v'ny' z'a'c N'í da'p
z'eallada'p a'p z'Ca'p'deap'a Ch'io'rd a'p a'p Son,
do co'p'm'ly'ona'd zo d'ileap?

F. U' ta zo c'p'm'te; o'p' i' a'p an z'Co'p'm'a'd-
p'oi'n, do c'v'z'a'd ba'p'dead d'v'ny', a'yr do m'p'm'ead
bo'p'l do'n Eazl'yr a'yr O'z'm'ide a'p R'jo'z'a'c
Ne'p'm'e d'v'ny'.

C. C'p'ev'd e' an c'illalac do c'v'p'ear an ba'p-
dead o'p'v'ny'?

F. U' ta, a'p S'a'z'al do c'a'p'te'a'm' a'p'a z'Co'p't-
de'a'm' c'atoilice, U'p'te'a'n'ta D'e do co'p'm'ly'ona'd,
a'yr Lo'p'z a'p Sla'ny'z'ca'p'a IO'S'A CR'IO'S'D,
a'yr na Na'm' do lea'ny'ny' zo d'v'c'p'a'c't'a'c.

A. One god-father and one god-mother at most; both Catholics, and of no bad reputation. *Conc. Trid. Sess, 24, c. 2; Conc. Mediol. sub S. Carol.*

Q. Is there not a kind of spiritual kindred or affinity contracted by the god-fathers and god-mothers, and also by the person who baptizes, with the party baptized?

A. There is, undoubtedly; and likewise with his father and mother; for which reason they are prohibited to marry one another. *Conc. Trid. ibid.*

Q. Are we bound to fulfil faithfully all that our god-fathers and god-mothers have promised in our name?

A. We are, certainly; for it is upon that condition we were admitted to Baptism, and were made members of the Church, and heirs of the kingdom of heaven. *Rom. 6. 3, 4; Gal. 5. 3, 6.*

Q. What obligation doth Baptism lay upon us?

A. To spend our life in the Catholic faith, to keep the commandments of God, and to follow diligently the example of our Saviour Jesus Christ, and of the saints. *Rom. 6. 3, 4; 1 S. Pet. 2. 21; Heb. 13. 17.*

THE SECOND LESSON.

Of the Sacrament of Confirmation.

Q. WHAT is Confirmation ?

A. It is a Sacrament which gives us an abundance of grace, courage, and spiritual force to confess our faith, and follow the example of Christ publicly, although we should be put to death upon that account. *Acts*, 8. 14, 15, 16, 17.

Q. Does not this Sacrament imprint a character in the soul, as Baptism does ?

A. It does, for certain; and it is, therefore, unlawful to receive it more than once. *2 Cor.* 1. 21, 22.

Q. Who confers this Sacrament ?

A. A Bishop only. *Acts*, *ibid*; *Conc. Trid. Sess.* 7, *Can.* 3.

Q. How does he administer it ?

A. He lays both his hands upon the head of the person that is to receive this Sacrament, and anoints his forehead with consecrated or blessed oil, pronouncing a set form of words, which signify the force and fruit of this Sacrament. *Acts*, 19. 6; *Heb.* 6. 2.

Q. Who ought to receive this Sacrament ?

A. Every body that has been baptized, if it can be done conveniently: for whoever slights this Sacrament sins grievously. *Conc. Laodic. Can.* 48.

Q. At what time ought it be received ?

A. When one is come to the years of discretion, and particularly when he is persecuted for his faith.

C. Cnevd é an tOllmhúad ír niactanaic do'ir
Té, né an Mian dvl fad Laim Earbhú?

F. Ír niactanaic dō, Fíor * bryn-alt an Chne-
driú dō beiré aize; Thíom Chneidriú dō dervam;
a3yr a † Chozvar do žlanad ó žac vle peacad
marbta.

C. Cnevd ír cóir dō dervam tar éir a dvl
fad Laim Earbhú?

F. Ír cóir dō Neac, bndeaacar móir dō breiré
né Oia fá Iomad na nThar, dō frair vad;
Nén daingion dō žlacad, a beata dō caiceam
žo críordamhl; a3yr a Chneideam d'admaíl ó
beiré; "óir nír an žCroidé cneidrean éim
"Fíneucta, a3yr nír an mbeiré nrean Ad-
"maíl éim Slanžte.

C. Cnevd oile ír cóir d'én a dervam?

F. Ír cóir d'én fōr Torca an Spioraid
Naim d'iarraid air Ohia žo dīcīollaic, mar
a taid, Carcūnaic, Žairdeacar, Sīotcair,
Foižid, Fad-fvlang, Maicear, Deažtoil, Ceam-
raic, Cneideam, Macanar, Meapandac, a3yr
Žeamnhažac.

C. Cnevd oile ír cóir a dervam?

F. Tīodlaicead an Spioraid Naim d'iarraid
žo dīcīollaic air Ohia, mar a taid, Eazna;
Tūgre, Comairle, Neart, Fíor, bndé a3yr
Eazla an Tīžearna.

C. Cnevd ír Eazna ann?

F. Tīodlaice d'n Spiorad Naim, tne nDerv-
maid. Neamhíim dō Neirib fadalta, a3yr tne
† mbeirim dō d'ól a3yr Thad dō Ohia, a3yr dō
žac Ní beanar né Oia.

C. Cnevd ír Tūgre ann?

F. Tīodlaice d'n Spiorad Naim, tne dTūž-

* pīicm-ūpīo3al.

† Choinrīar.

‡ dTūžmaid.

Q. What preparation is necessary for the person who desires to receive Confirmation?

A. It is requisite he should know the principal articles of faith; make an act of faith; and clear his conscience from all mortal sin.

Q. What ought to be done after receiving Confirmation?

A. We ought to give great thanks to God for the abundance of grace we have received from him; to take a firm resolution to spend our life christianly, and to profess our faith openly: *for with the heart we believe unto justice, and with the mouth confession is made unto salvation. Rom. 10. 9, 10.*

Q. What else ought we to do?

A. We ought likewise to ask earnestly of God, the fruits of the Holy Ghost, to wit, peace, patience, longanimity, goodness, benignity, meekness, faith, modesty, temperance, and chastity. *Gal. 5. 22, 23.*

Q. What else ought to be done?

A. We ought to beg diligently the gifts of the Holy Ghost, to wit, wisdom, judgment, counsel, fortitude, knowledge, piety, and the fear of the Lord. *Isa. 11. 2, 3.*

Q. What is wisdom?

A. Wisdom is a gift of the Holy Ghost, whereby we undervalue the things of this life, and give our affection and love to God and godly things.

Q. What is judgment?

A. It is a gift of the Holy Ghost, by which

միծ, ԳՅՐ էրէ ԼԵՈՒՄՈՅԸ ՅՈ ԿԵԱՐԴՅԸ ՅԱԸ
ՌԿՆ-ԺԱՒԱՅԻՆ ԳՅՐ ՅԱԸ ԲԻՐԻՆՆԵ ԵԱՆԱՐ ԾՈ՛Ն
ՇԽԵՐԵԱՄ.

C. ՇԵՐԾ ԻՐ ԸՈՒՄԱՅԻՆԵ ԱՆՆ?

F. ԵՅՈՒԼԱՅԸ Ծ՛Ն ՏՐԺՈՒԹ ՈՒՄ, ԾՈ ԵՅԻՆ
ԾԿՆՆ ՈՒ ՈԵՂԵ, ԾՈ ԵՅԻԾ Ա ՈՅԼՈՒՆ ԾՈ ՕԻԿ, ԳՅՐ
Ա ԼԵԱՐ Ծ՛ԱՐ ՈՒՆԱՄ, ԾՈ ԵՅԴԱԾ ԾԿՆՆ ՔԵՒՆ, ԳՅՐ
ԾՈ ԸՈՒՄԱՅԻՆԵԱԾ ԾՈ ՇԻԱԸ ԵՂԵ.

C. ՇԵՐԾ ԻՐ ՈԵԱՐԵ ԱՆՆ?

F. ԵՅՈՒԼԱՅԸ, ԾՈ ԸՈՒԴՅԵԱՐ ՈՒՆ ՅԱԸ ԵՐԱՅ-
ՈԵԱԾ ԳՅՐ ՅԱԸ ԼԵԱԸԵՐՈՄ Ծ՛ԲՐԼԱՆԴ ԱՐ ՏՈՆ
ՇԽԻՐԾ, ԳՅՐ ԵՐԱԾ ԾՈ ԵՐԵՂԵ ԱՐ ՈՒՄԻԾԻՆ ԱՐ
ՈՒՆԱՄ.

C. ՇԵՐԾ ԻՐ ԲԺՐ ԱՆՆ?

F. ԵՅՈՒԼԱՅԸ Ծ՛Ն ՏՐԺՈՒԹ ՈՒՄ, ԾՈ ԵԱՐ-
ԵԱՆԱՐ ԾԿՆՆ ԱՆ ԵՏԼԻՅԸ ԸՐՄ ՈՅՅԱԸԸ ՈԵՒՄԵ,
ԳՅՐ ՅԱԸ ԸՈՒՄՈՒՐԴ, ԾՈ ԸՐԻՔԵԱԾ ԱՐ ՏԵԱԸՐԱՆ
ՐՈՆ.

C. ՇԵՐԾ ԻՐ ԵՐԾԵ ՈՒ ՇԻԱԻԵԱԸԸ ԱՆՆ?

F. ԵՅՈՒԼԱՅԸ Ծ՛Ն ՏՐԺՈՒԹ ՈՒՄ, ԵՐԵ ՈՒԵՐՆ-
ՄՈՅԸ ՅՈ ԿԼՒՄԱԼ, ԵԱՐԴՅԸ ՅԱԸ ՈՅ, ԾՈ ԵՅԻԾ Ա
* ՊՈՐԾԱՅԻՆ ԳՅՐ Ա ՊՈԼԱԾ ԾՈ ՕԻԿ.

C. ՇԵՐԾ ԻՐ ԵԱՅԼԱ ԱՆ ԵՂԵԱՐՈՒՄ ԱՆՆ?

F. Ա ԵԱ ԵՅՈՒԼԱՅԸ Ծ՛Ն ՏՐԺՈՒԹ ՈՒՄ, ԵՐԵ Ա
ՅՇԻՈՒԸՆԴՄԻԾ ՔԱ ՈՒՆ-ՈՅ ԾՈ ԾԵՐՆԱՄ, ՈԱԸ ԵԱՂԵ-
ՈԵԱՄԱԸ ՈՒ ՕԻԿ.

ԱՆ 3. ԼԵՅՅՈՆՆ.

ԾՈ ՈՒՄ-ԻԱԸՐԱՄՆԵ ԸՈՒՐ ՇԽԻՐԾ.

C. ՇԵՐԾ ԻՐ ՏԱԸՐԱՄՆԵ ԸՈՒՐ ՇԽԻՐԾ ԱՆՆ?

F. Ա ԵԱ ՏԱԸՐԱՄՆԵ, ՈՆՆ Ա ԵՐԿԼԻԾ, ՅՈ

* ՈՅԼՈՒՆ.

we understand and readily embrace all mysteries and truths belonging to faith.

Q. What is counsel ?

A. A gift of the Holy Ghost, which enables us to choose the things that tend to the glory of God and the good of our soul, and to recommend them to others.

Q. What is fortitude ?

A. A gift which helps us to suffer all tribulations and hardships for Christ's sake ; and to overcome the enemies of our soul.

Q. What is knowledge ?

A. A gift of the Holy Ghost, which shows us the way to the kingdom of heaven ; and the obstacles which might lead us astray.

Q. What is piety ?

A. A gift of the Holy Ghost, by which we humbly and readily do all that tends to God's glory and praise.

Q. What is the fear of the Lord ?

A. It is a gift of the Holy Ghost, which makes us dread doing any thing that is not pleasing to God.

THE THIRD LESSON.

Of the Eucharist or Blessed Sacrament.

Q. WHAT is the Sacrament of the Eucharist ?

A. It is a Sacrament wherein the body and

cinnce, fírinneac, Corp azyr Anam, Fyl azyr Feoil, Donnacht azyr Diaðac an Slanxzteora JOSU CRJOSD, a laðajr, fwi zné Anan azyr Fionn.

C. Cnevd cngear cr nē zné Anan azyr Fionn?

F. Tngim an Ní oibngear air an zCevd-
fajðib corponða, mar a cāp blar, bolad, Dað
azyr Cymad Anan.

C. An bfwl Anan nō Fionn a Sacramyte na
hAltōra?

F. Ní bfwl; ðir iompoižtear * Tabac nō
bvnadar an Anan azyr an fionn zo hionlan,
a bfwl azyr a bFeoil JOSU CRJOSD, cnē
briz na mbnadar nō beannzge do canar an
Sazar, an can do Nam-coirneazar pē an
cAnan azyr an Fionn an Anam azyr a bPear-
roin Chriord.

C. Cionnar iompoižtear an cAnan azyr,
an Fionn a bfwl azyr a bFeoil Chriord?

F. Rē Cymactajb Dē; cnē an cnyēzgead
an Domhan do Neimh; cnē an iompoiž Mōire
na hAibne a bfwl; cnē nDeanna an Slanxz-
teoir Fionn do'n Uirze; azyr cnē nDevrcar zo
laeðeamyl mōran do Neitib ionzantaca, nac
fēidir linn-e do coirnyzad, na do cngirn.

C. An bfwl Fyl Chriord fwi zné an Anan,
azyr a feoil fwi zné an fionn?

F. A cāp: ðir a cā Chriord, zan Roim,
fwi zac zné ðiob.

C. An bfwl an Slanxzteoir ionn zac † Ab-
lann coirnyzge?

F. A cā zo cinnce, biob zyr beaz nō mōr an
Abblann.

* Svbrcainc.

† Abblann.

blood, the soul and divinity of our Saviour Jesus Christ, are really and verily present, under the forms of bread and wine. *S. Mat.* 26. 26, 27, 28; *S. Jo.* 6. 52, 55, &c.

Q. What do you understand by the forms of bread and wine?

A. I understand that which works upon our corporal or outward senses; such are the taste, smell, colour, and figure of bread.

Q. Is there bread and wine in the Sacrament of the blessed Eucharist?

A. No; for the whole substance of the bread and wine is changed into the body and blood of Jesus Christ, by the virtue of the most holy words pronounced by the priest, when he consecrates the bread and wine in the name and person of Christ. *S. Luke*, 22. 19; *1 Cor.* 10 c. 16 v., 11 c. 24 v.

Q. How is the bread and wine changed into the body and blood of Christ?

A. By the divine power, which made the world out of nothing, by which Moses turned rivers into blood, our Saviour changed water into wine; and by which many wonderful things are daily done, which we can neither comprehend nor understand. *Gen.* 7. 2; *S. Jo.* 2. 8, 9.

Q. Is the blood of Christ under the form of bread, and his body under the form of wine?

A. Yes; Christ is whole and entire under each form. *Rom.* 6. 9, 10.

Q. Is our Saviour in every consecrated Host?

A. He is, certainly; let the Host be great or small.

C. An tan a bhuirtear an Ablann coirruizte, an mbhuirtear fôr Corp an dTijearna?

F. Ní bhuirtear arii Mon-cóir; óir zid zo bfuairi ré bair Mon-rairi amáin, d'a éoil féin, mar zéall orainn-e; ní féidiri fearba, a Choirp Slónmair do bhuiread, do loc, ná do bairzad.

C. O nac féidiri Nám-cóirp Slónmair an Slanxzceora do bhuiread; azur nac bfuil Árian ná Fion ann, ré na mbhuiread, na mé na poirín; cnevd oile bhuirtear nó poirínítear?

F. Roirínítear Zhé nó Cair an Árian azur an fíona.

C. An bfuil Corp Chriord ionn zac Chd, tar éir an Ablann coirruizte do bhuiread?

F. U ca Criord zo hjomlan, eoiri Ohon-naact azur Ohladact, ionn zac Mion-éid do'n Ablann, amíl ran Chd ir mó.

C. An bfaizbann Criord Rjozact Neime, an tan a éiz érzainn-e anra'n tSacramhnt-ri?

F. Ní faizbann; óir a ca ré ir an Am zCerdna, arii Neam azur arii Talam, ann zac hle Uir a nDeirítear Uirpionn, azur ann zac ionad a bfuil Sacramhnt a Nám-cóirp féin.

C. Cionnar ir féidiri rin do beir?

F. Lé Mór-érimactaib De, da nac bfuil Áoir-ní doirdeirca; azur dar ab riar ni ar mó do deiraim iona ir féidiri linn-e do éizrin.

C. An Té glacar an tSacramhnt-ri fái zhé an Árian amáin, nó fái zhé an fíona amáin, an nGlacann ré Criord zo hjomlan, mar an Té glacar í fái an dá zhé?

F. Ir cionte zo nGlacann; do biriz zo bfuil Fál azur Feoil, Dannaact azur Oladact an Slanxzceora dorzarca ó céile; óir "ní bfuil Tijearnur, no Crimact fearba az an mbair arii."

Q. When the Host is broken, is the body of our Lord also broken ?

A. Not at all ; for although he died once of his own accord for our sake, his glorious body can no more be broken, wounded, or put to death. *Rom. 6. 9, 10.*

Q. Whereas the glorious and sacred body of our Saviour cannot be broken : and that there is neither bread nor wine to be broken or divided, what else is to be broken or divided ?

A. The forms or outward appearances of the bread and wine are divided.

Q. Is the body of Christ, after the Host is broken, in every part ?

A. Yes ; Christ, both God and man, is wholly and entirely in every small particle, just as he is in the greatest.

Q. Doth Christ leave the kingdom of heaven when he comes to us in this Sacrament ?

A. He does not ; for he is at the same time both in heaven and on earth, wheresoever Mass is celebrated, and in every place where the Sacrament of the blessed Eucharist is.

Q. How can that be ?

A. By the Almighty power of God, to whom nothing is impossible, and who can easily do more than we are able to understand. *Job. 9. 10 ; Eccli. 11. 4 ; Jer. 32. 18, 19 ; Rom. 11. 33.*

Q. Does he who receives this Sacrament under the form of bread alone, or under the form of wine alone, receive Christ whole and entire, just as he who receives under both kinds ?

A. He really does ; because the body and blood, soul and divinity of our Saviour, are inseparable from one another ; *for death has no more dominion, or power over him. S. Jo. 6. 52 ; Rom. 6. 9, 10.*

C. Nač ar ajein Crijord dijn vle, a glacad fwi an da žne?

F. Njori ajein; dijn an can do čxi re an tSacramente-re aji bvi, azvr d'ordvž d'a majb a lačaij, an Chaijir d'ol, nj majb an d'et na hčbrdoił amajj; azvr aji Eazla zo fwiłfide žvi ajein re dijn vle, a glacad fwi an da žne, zeallajd re an beača řjorivde do'n Te glacar j fwi žne an Amajj amajj az jad: "an Te r' ičear an tAmajj-ro, majfjld re zo bnač."

C. Ca hłaij do čxi ar Slanvžteoij an tSacramente-re aji bvi?

F. An Ojčce poime a Phaij azvr a bar aji Son an Chejvjd d'onna.

S. Čnev d' f'a d'vž re an tSacramente-re dijn?

F. Aji čejčre hčdbmajb; aji d'čr, čvm a Whōr-žnađa do čvi an vmajl dijn.

C. Čnev ē an d'ara hčdbar?

F. Čvm zo mbjad žnač-čvime azvnn aji an mbar, d'fvlvž re mar žeall omanne-e.

C. Cionnar do čvnear Nōm-řacramente na hčlčōna bar ar Slanvžteōna a žčvime dijn?

F. An mējd zo b'vl ar d'čžeanna aji an vltōji amajl * Wapban; azvr zo žčvnean Sžarad žne an Amajj, do čjallvžear a Nōm-čōrp, ō žne an řjona, do čjallvžear a f'vl nō l'aral-ran, a žčvime dijn, žvi ržarad, a čōrp azvr a Anam, a f'vl azvr a řeol-rion ō čēle, a žčman na Čvojce.

C. Čnev ē an čnear vdbar řar řāž ar Slanvžteoij an Nōm-řacramena-re azvnn?

F. Do čvm zo mbejč na bjad řpjomabalta

Q. Did not Christ command us all to receive under both kinds ?

A. No ; for when he instituted this Sacrament, and bid those who were present drink of the chalice, none were there but the Apostles ; and lest it might be thought that he commanded us all to receive under both kinds, he promises life everlasting to him who receives under the form of bread alone, saying, *He that eateth this bread shall live for ever.* S. Jo. 6. 59.

Q. When did our Saviour institute this Sacrament ?

A. The night before he suffered and died for mankind. 1 Cor. 11, 23.

Q. Why did he give us this Sacrament ?

A. For four reasons ; first, to signify unto us his great love. S. Jo. 3 c. 16 v., 13 c. 1 v.

Q. What is the second reason ?

A. That we may be always mindful of the death he suffered for our sake. S. Luke, 22. 19 ; 1 Cor. 11. 25, 26.

Q. How does the Blessed Eucharist put us in mind of the death of our Saviour ?

A. Inasmuch as our Lord is upon the altar as if he were dead ; and the separation also of the form of bread, which represents his sacred body, from the form of wine, which represents his most precious blood, puts us in mind that his body and soul, his flesh and blood have been separated from one another on the cross.

Q. What is the third reason for which our Saviour left us this Blessed Sacrament ?

A. That it may be a spiritual food to our

Ժ'ար յԱնան, ԿՅՐԴ ԸՄ ՅԵԱՇԱ ՆԱ ՆՅՈՒՐ ԸՈ
ՊԵՐԾՆՅԱԾ ԿՅՐԴ ԸՈ ՊԵՐԵՆՅԱԾ յՈՆՆԱՅԻՆ-Ե.

C. ՇԵՐԾ Ե ԱՆ ՇԵԱՇՆԱԿԱԾ ԿԱԾԾԱՐ ?

F. ԸՈ ՇՄ ՅՈ ՄԵԼԵ ՅԵԱԼԼ, ԿՅՐԴ ՇՈՊԱՐԵԱ
ՇԻՆԵ ԿՅՈՆՆ, ՅՐԻ ՁՈՐԱՆ ԼԵՐ ԸԱ ՈՐԻՆԵ, ՇԻՐԵՐՆՅԵ
ՅԼՈՐՈՒՄԱՐ, ԿՅՐԴ ԵԱՇԱ ՐՅՈՐԻՄԸ ԸՈ ՇԱԾԱՐԵ ԾԻՆՆ.

C. ՇԵՐԾ ԲԱ ՅՇԵՐԾԵԱՆՆ ԵՐ ՆԱ ՆԵՂԵ-ՐԵ ՅՈ
ԿԱՅԼԵ ?

F. ԸՈ ԵՐԷՅ ՅՐԻ ՔՈԼԼԻՐԷՅ ԸՈՂԱ ԵԱԾ Ժ'ԱՐ ՆԱՈՒՄ
ՊԱՇԱՐԻ ԱՆ ՇԱՅԼԻՐ.

C. ՇԵՐԾ ԼԵԱՆԱՐ ԱՐ Ա ՆԾՐԾՈՒՄԱՐ ?

F. ԼԵԱՆԱԾ ԱՐ, ՅՈ ԵՐԼ Ժ'ԲԼԱՇԱԼԵ ՕՐԻՆՆ ԱՐ
ՆԸՈՂԱ ԿՅՐԴ ԱՐ ՏԼԱՊՅՇԵՕՐԻ ՈԾ ԵՐՈՇԱՊԵԱՇ
ԵՐՏԱ ՇՐԵՐՏՈ Ժ'ԱԾՈՒԱԾ, ԸՈ ՅՐԱԾՆՅԱԾ ԿՅՐԴ
ԸՈ ՊՈԼԱԾ ԱՐԱ ՆԱՈՒՄ-ԲԱՇՆԱՄԻՆԵ-ՐԻ, ԱՐԻԼ ԸՈ
ՆՅՈ ՆԱ ՆԱՐԻՄ ԿՅՐԴ ՆԱ ԿԱՆՅԼԵԼԵ ԱՐԻ ՆԵԱՐ.

C. ՇԵՐԾ ՕԼԵ ՔՐ ԸՈ ԼԵԱՆԱՐ ԱՐ ?

F. ԼԵԱՆԱԾ ԱՐ ՄԱՐ ԱՆ ՅՇԵՐԾՈՒԱ, ՅՐԻ ՇՈՐԻ
ԾԻՆՆ ՐԻՆՆ ՔԵՐՆ Ժ'ՈԼԼԻՄՅԱԾ ՅՈ ԵՂԵՇՈԼԼԱՇ, ՇՄ
ՆԱ ՆԱՈՒՄ-ԲԱՇՆԱՄԻՆԵ-ՐԵ ԸՈ ՅԼԱՇԱԾ ՅՈ ՄԻՊԵ
ՄԱՅԼԼԵ ՈՒ ՇԵՐԾԵԱՐ ԿՅՐԴ ՈՒ ՇՐԱԾԱԾ.

ԸՈ՛Ն ՈԼԼԻՄՅԱԾ ԻՐ ՈՆԵՐՆԵԱ ԸՈ ՇՄ
ՇՈՊԱՊԵԱՇ.

C. ՇԵՐԾ ԵՐՅԵԱՐ ԵՐ ՈՒ * ՇՈՊԱՊԵԱՇ ?

F. ՇՐՅԻՄ ՅԼԱՇԱԾ ՈՒ ՇԱՐԵԱՐ ՔՈԼԱ ԿՅՐԴ
ՔԵՈԼԱ, ԸԱՆՆԱՇԵԱ ԿՅՐԴ ԸԼԱԾԱՇԵԱ ԱՐ ՏԼԱՊՅՇ-
ԵՕՐԱ ԵՐՏԱ ՇՐԵՐՏՈ, ՅՈ ՔԻՐԻՊԵԱՇ, ՔՈԼ ՅՆԵ
ԱՐԱՐՆ, ՈՒ ՔԻՆԱ.

C. ՅԱ ՊԵՐԾ ՇՈՐՅԻՐՈԼ ՈՐԱՇԵԱՆԱՇ ԸՈ ՇՄ
ԸԵԱՅՇՇՈՊԱՊԵԱՇ ԸՈ ԾԵՐՆԱՐ ?

F. Ա ԵԱ ԸԱ † ՅՆԵ ԾՅՈԾ ԱՐՆ, ՅՈԾՈՆ, ՅՆԵ ԸՈ

* ՇՈՊԱՐ.

† ՔՐԻՐ.

soul, and that it may augment and strengthen the life of grace in us. *S. Jo.* 6. 56, 57.

Q. What is the fourth reason ?

A. That we may have a pledge and a sure token of his sincere desire of giving us a glorious resurrection and life everlasting. *S. Jo.* 6. 58, 59.

Q. Why do you believe all these things ?

A. Because God hath revealed them to our holy mother the Church.

Q. What follows from what we have said ?

A. It follows that we are obliged to adore, love, and praise our most merciful Saviour Jesus Christ in this Blessed Sacrament, as the saints and angels do in heaven. *Ps.* 115. 3; *Ps.* 116; *Heb.* 1. 6.

Q. What else follows from it ?

A. It likewise follows, that we ought to prepare ourselves diligently, in order to receive often this Blessed Sacrament with faith and devotion. *Ps.* 110. 4; *S. Mat.* 11. 28.

*Of the Preparation to be made before
Communion.*

Q. What do you mean by Communion ?

A. I mean the receiving of the body and blood, soul and divinity of our Saviour Jesus Christ, verily, under the form of bread or wine.

Q. How many conditions are necessary for making a good Communion ?

A. There are two kinds of them, to wit, one

which regards the body, and another which regards the soul.

Q. What is that preparation which regards the body?

A. It is to take neither meat nor drink, nor medicine from midnight; to be silent and discreet, and gravely and orderly clothed.

Q. Is it not sometimes permitted to receive the Communion, although a person had broke fast?

A. Yes: he who is in danger of death, may receive the Communion as a *viaticum* for everlasting life, notwithstanding his having taken some nourishment before.

Q. What preparation is necessary in regard of the soul?

A. It is necessary to be free from all mortal sin, to be in charity with God and our neighbour, and therefore to be reconciled with our enemies, if we can, and to approach the altar with gravity and devotion; for *whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord.* 1 Cor. 11. 27, 28, 29, 31.

Q. Do those who are in mortal sin receive the body of Christ?

A. Yes, but it is to their eternal damnation they receive it, just as Judas has done. S. Jo. 13. 27; 1 Cor. 11. 27, 29.

Q. Why is it a cause of damnation to them?

A. Because they receive it in a bad state.

Q. Is it a great sin to communicate in a bad state?

A. One cannot fall into a greater sin. Heb. 10. 29.

Q. Can he who is in venial sin receive the Communion with benefit?

F. Iŕ cõiri do zãc Neac a ðiécipoll do ðernam
aŕi a beŕt ƿori ð ƿeacab ƿoloŕta; aŕyr zo
hæŕiŕŕe, zan a beŕt claw na ceanŕaŕte ðð, aŕi
Eaŕla zo ƕCaŕllƿeab Toŕiab na Deaŕŕoŕne-ŕi.

C. Cƿeŕð æ an Caw-ðŕtƿaæt nð an Cŕiabað-
ƿoŕi, iŕ cõiri do Neac a beŕt aŕŕe, do cŕm
Deaŕŕcomŕneac do ðernam?

F. Ní ƿolaŕi ðð, Ɯŕioŕa aŕiŕŕe do ðernam
ƿoŕme, aŕyr a nOŕaŕŕ Comŕneac.

Do na Ɯŕioŕaŕb iŕ cõiri a ðernam ƿoŕm
Comŕneac.

C. Cƿeŕð iab na Ɯŕioŕaŕta, iŕ cõiri a ðer-
nam ƿoŕm Naw-cõŕp Chŕioŕð do ŕlacab?

F. Ɯŕioŕa Cƿeŕðm, Uŕlaætta, Cƿoŕðe-bŕŕŕŕð,
Oðcãŕŕ, aŕyr Ɯŕiaba.

C. Deŕna Ɯŕioŕ Cƿeŕðm.

F. “æ hCŕŕŕeapŕa, mo Oŕia, cƿeŕðm o mo
“Chŕioŕðe zo ðaŕnŕion, ðionŕmãlta, zo bŕŕŕð
“ð’ŕŕl, aŕyr ð’ŕeolŕe, do Oŕawnaæt zan Roŕnŕ,
“aŕyr do Oŕiaðacæt a Laætãŕi zo ðeŕmŕn, ðeapŕcã
“anŕ ŕa Naw-ŕãcŕaŕaŕŕe-re, ƿoŕ ŕne æŕaŕn
“aŕyr Fŕona; do bŕiŕ zo nOŕbŕaŕŕ ƿeŕn æ.”

C. Deŕna Ɯŕioŕ Uŕlaætta.

F. “æ hCŕŕŕeapŕa, nŕ ƿŕŕ mŕre, cŕŕa, Rŕŕ
“Neŕme aŕyr Calŕan, do cãacæt cŕŕam, do bŕiŕŕ
“ŕŕi Cƿeacŕŕi nð boæt, aŕyr nð cãŕcŕneac
“mẽ; aŕyr ŕŕi cŕlleaŕ ð’Feanŕŕa zo mŕnŕc,
“cŕnẽ mo nð Choŕi ƿeŕn.”

C. Deŕna Ɯŕioŕ Cƿoŕðe-bŕŕŕŕð.

F. “O a hCŕŕŕeapŕa iŕ, nð mðŕi do ŕoŕlleaŕ
“aŕi mo Chŕioŕðe cFeanŕŕo do cŕlleað; do

A. Every one ought to endeavour to be free from venial sin; and particularly not to be inclined or tied to it, for fear he should lose the fruit of this godly work. *S. Franc. of Sal. Introd. to a Dev. Life, Part 2. c. 20, and 2 book, Epist. 46.*

Q. What is that devotion with which a person ought to come to Communion?

A. It is requisite he should make certain acts before and after Communion.

Of the Acts that are proper to be made before Communion.

Q. Which are the Acts that ought to be made before receiving the sacred body of Christ?

A. Acts of Faith, Humility, Contrition, Hope, and Love.

Q. Make an Act of Faith.

A. "O Lord, my God, I do firmly and steadfastly believe from my heart, that thy entire body and blood, thy soul and divinity, are really and verily present in this blessed Sacrament, under the forms of bread and wine; because thou hast said so thyself."

Q. Make an Act of Humility.

A. "O Lord, I am not worthy that thou, the King of heaven and earth, shouldst come to me; because I am a very poor, and a very contemptible creature; and have often deserved thy anger, through my own very great fault."

Q. Make an Act of Contrition.

A. "O Lord, I am very heartily sorry for having offended thee; because thou art in-

“ Բրի՛ջ յօ Բքւլ է՛ր ո՞ն մալէ, Կ՛շր ո՞ն չեանամալ ;
 “ Կ՛շր Ծօ Բրի՛ջ յօ Բքւլի ո՞ն չնարամիւ Կ՛շր ո՞ն
 “ էրժօհրեա՛ն ուտա, Եղ Բեաճեա՛ն Բօճէ, Ե Եա
 “ Քնն Ծաւոյցիօն Կ՛շր, մալլե ո՞ն Կոնցնամ Ծօ
 “ չնար, չաղ է՛ Բարձ-րօ Ծօ էլլեաճ օ րօ րար.”

C. Ծերնա Յոյօն Ծօճալր.

F. “ Օ Ե ԿՅիճարնա, Ե Եա Տիւ Կ՛շր Պոյոյցիօն
 “ ոնօր Կ՛շր, յօ րարալի ո՞ն օ Բեաճ, էրեար
 “ Եղ է՛ Ծաւամիտ-րէ ; յօ Լիօնալժ է՛ր ո՞ն ո՞ն Ծօ
 “ չնարալժ ; Կ՛շր յօ * ԾԵալԲօրալի Յօլի
 “ Նէլիէ Ծամ.”

C. Ծերնա Յոյօն Յրաճա.

F. “ Օ Ե ԿՅիճարնա, չրաճոյցիօն է՛ր օ ոն
 “ Կիօլժէ յօ Լիօնալ Կ՛շր օր Կիօն չաճ ու
 “ Ոյ ; Ծօ Բրի՛ջ յօ Բքւլ է՛ր ո՞ն մալէ Կ՛շր ո՞ն
 “ չեանամալ ; Կ՛շր յր է՛ր ո՞ն Կիօնեար Կ՛շր ոն
 “ րօնար րիօրնօ.”

Ծօ ոն Յոյօնալժ, ր Կօլի Ծօ Ծերնաճ էար էլր
 Կօմօրեաճ.

C. Կիօն րաճ ոն Յոյօնա, ր ր Ծերնա Ե
 ոնժալժ Կօմօրեաճ ?

F. Յոյօնա Կիօնալժ, Բիճեաճալր, ԿօլիԲիտէ,
 Կէճոյցիժ, Կ՛շր Ծեաճիւն.

C. Կիօնար Ծօ ոյ է՛ր Յոյօն Կիօնալժ ?

F. Կ Ելլիւ : “ Կ ԿՅիճարնա, Կիօնալ Կ՛շր
 “ ուտի է՛ր Կիօնա է՛ Ծաւամիտ ժլաճա-րօ ; Կ՛շր
 “ Կիօնալժ, յր է՛ր ոն Կիօնալժէօրի, ոն րլա-
 “ ոյժէօրի, ոն Կիօն-Եիճարնա-րա, Կ՛շր Կիօն-Քիճ
 “ Եղ Ծօնալի ու.”

C. Ծերնա Յոյօն Բիճեաճալր.

F. “ Ծօ Ելլիւ ոյլ Բիճեաճար Ծիտ, օ ոն

* ԾԵալԲարի.

“finitely good, and infinitely amiable; and art
 “most gracious and merciful to me, a poor
 “sinner. I firmly purpose, with the help of
 “thy grace, not to provoke thine anger hence-
 “forth.”

Q. Make an Act of Hope.

A. “O Lord, I expect and trust greatly, that
 “by the means of this sacrament thou wilt de-
 “liver me from sin; that thou wilt replenish me
 “with thy grace; and grant me the glory of
 “heaven.”

Q. Make an Act of Love.

A. “O Lord, I love thee from my whole heart
 “and above all things, because thou art infinitely
 “good and amiable, and that thou art my
 “everlasting joy and happiness.” *Ps.* 72.
 25, 26, &c.

*Of the Acts which are proper to be made after
 Communion.*

Q. What Acts are to be made after Com-
 munion?

A. Acts of Adoration, Thanksgiving, Offering,
 Supplication, and Good Resolution. *Ps.* 61. 9.

Q. How do you make an Act of Adoration?

A. I say: “O Lord, I adore and praise thee
 “in this divine sacrament; and do acknowledge
 “that thou art my Creator, my Saviour, my
 “Supreme Lord, and the Sovereign Ruler of the
 “whole world.”

Q. Make an Act of Thanksgiving.

A. “O Lord, I render thee a thousand thanks,

“Chroide zo hłomlan, ƒa map deonaiǵir, tpe
“do Whōm-ǵnaraib, čr ƒeɳ do čabaɳe daɳ.”

C. Derna Ǵnjoɳ Toɳbɳɳe.

F. “A hTɳɳeapna, toɳbɳɳɳm aǵyr tɳomɳ-
“ǵɳm ɔɳt mo Smɳaɳtɳɳe, mo bɳačna, mo
“ǵnjoɳaɳča aǵyr mē ƒeɳ zo hłomlan, do čɳm
“zo maɔ leat ƒeɳ zo lēɳ me.”

C. Derna Ǵnjoɳ aččɳɳɳɳ.

F. “A hTɳɳeapna, ǵɳɳm čr zo nō ýmal,
“ǵač Nɳ, a ča do Nɳačtanar oɳam, do čabaɳe
“daɳ; aǵyr zo hAɳɳɳe, Ǵnara neaɳtmaɳa,
“čɳm nač ǵČɳɳɳɳ ƒeaɳɳ oɳt zo hČɳɳ.”

C. Derna Ǵnjoɳ Deaǵɳɳ.

F. “A hTɳɳeapna, do bɳɔ ƒeaɳɳ lɳm mo
“baɳ ɳona tɳtɳm a bƒeačaɔ, čaɳ ēɳ aɳ čaɳ-
“beaɳaɳ do čɳóčaɳe aǵyr do ǵnaɔ daɳ.”

C. Čɳeɳɔ ɳɳ ɳDerna Ła na Comaɳneac?

F. ɳɳ čōɳ ɔɳɳ ɳmaɔ Comɳɳaɳaɳ aǵyr
Čaɳɳte do ƒeačnaɔ; aɳ ǵČeɳɳaɔa do čoi-
ɳeɳɔ zo hAɳneac; Aɳɳɳɳ, Čeaǵaɳ aǵyr
Uɳnaɳ čoičɳɳɳ * aɳ ƒaɳɳaɳɳe nō na hČaǵ-
ɳɳe d'ēɳdeacč; aǵyr aɳ Čɳɳ ɳɳ mō do'ɳ Ła-
ɳɳ, do čaɳčeaɳ zo čɳɳ, čɳaɳčeač.

C. Čɳeɳɔ ē aɳ Oɳaɳar bɳnaɔaɳač do bɳɳ
aɳ aɳ Čē do ǵɳačar Comaɳneac?

F. A ča d'ƒačaɳ aɳ a ƒaǵal aǵyr a
ƒɳaɳte do čaɳčeaɳ zo dɳaǵa, aɳaɳ do čaɳ
ɳOŠA CRŠOŠO aǵyr na Nəɳm a mbeča aɳ
Talain.

C. Ča hɳaɳ a ča d'ƒačaɳ oɳɳɳ Comaɳ-
neac do ǵɳačaɔ?

F. Aɳ Aɳɳɳ na Čaɳa, aɳ Čɳɳ ɳɳ ɳɳa
ɔe; aǵyr a ǵČoɳčabaɳe baɳ.

* na ƒaɳɳaɳɳe.

“with all my heart, for having vouchsafed,
“through thy great grace, to give thyself to me.”

Q. Make an Act of Oblation.

A. “O Lord, I offer and resign to thee my
“thoughts, my words, my actions, and myself
“entirely, that I may be wholly thine.”

Q. Make an Act of Supplication.

A. “O Lord, I most humbly beseech thee to
“grant me all that I stand in need of; and par-
“ticularly powerful graces, that I may never
“henceforth offend thee.”

Q. Make an Act of Good Resolution.

A. “O Lord, I would rather die than fall into
“sin, after all the mercy and love thou hast
“shown to me.”

Q. What is to be done on the day of Com-
munion?

A. We ought to shun much company and dis-
course; watch carefully over our senses; assist
at Mass, and at the instruction and public prayers
of the parish or congregation, and spend the
greater part of the day in silence and devotion.

Q. What is the principal obligation of him who
receives the Communion?

A. He is bound to spend his life and health
piously, as Jesus Christ and the saints have spent
their lives on earth. 1 *Cor.* 6. 19, 20; 2 *S. Pet.*
2. 20, 21, 22.

Q. When are we obliged to communicate?

A. At the time of Easter at least, and when
we are in danger of dying. 1 *Cor.* 5. 7; *Conc.*
Later. 4 *Can. Omn. Utri. Sex.*; *Conc. Trid.*
13 *Sess.* 9 *Can.*

C. Nač cōjn Comōineac do žlacad ηj ar
* mjonca jonā an llaɲ amāɲ anra mbljažajɲ?

F. Do brearij nē Oja aɣr nɲ an Eazlɲr,
zo mbeɲt žac Čnjoɲɲde ollaiɲ čɲm na Nōm-
řacɲamɲɲe-ɲi do žlacad zo laečeaɲɲl.

C. An cōjn a čomajɲleac do žac ɲle Čnjoɲ-
ɲde, Comōineac do žlacad zo laečeaɲɲl?

F. Nj cōjn; oɲɲ ɲr anaiɲ Oɲne ollɲɲžear
ē řejɲ; maɲ ɲr cɲbe, čɲm na Nōm-řacɲamɲɲe-
ɲi do žlacad zo mɲɲc.

C. Čionnar maɲ ɲɲ, ɲr cōjn do Neac ē řejɲ
d'jomčar, do čob čajčže na Wōm-řacɲamɲɲe-
ɲi?

F. Čajɲžead žac Oɲne zo dɲčɲollac a beača
do čajčeaɲ zo hɲonɲaɲc, aɣr zo čɲaɲbčeač,
jonnar zo mřɲ ē, aɲ mōb ēɲɲ, Comōineac do
žlacad zo mɲɲc. Židead, deɲnad an tɲom-
lan, do nēɲ Čomajɲle Oɲde Fōɲɲɲɲe, bɲar
dɲažā, řožɲmčā.

C. Čneɲɲ ɲr cōjn dɲɲ do dēanaiɲ, an tan
nač ηžlacmɲd an Nōm-řacɲamɲɲe-ɲe?

F. ɲr cōjn dɲɲ Comōineac řɲɲɲadalta do
deɲnaiɲ.

C. Čneɲɲ a čɲžear čɲ nē Čajčeaɲ Comōi-
neac řɲɲɲadalta?

F. Čɲžɲm nɲ, žɲ cōjn dɲɲ Fōɲ do beɲč
oɲɲ an Nōm-řacɲamɲɲe-ɲe do žlacad; Ooɲ-
žear řōɲ do beɲč oɲɲ f'an bPeacad, noč do
čoiɲmjoɲžar ɲɲ ō an Oɲleaɲajɲ Neaiɲda-ɲo do
žlacad; aɣr a ɲaɲɲaɲb zo hɲɲal maɲ Ųč-
čɲžɲb aɲ ar Slanɲžčeoɲ, a čeačč čɲžajɲ,
aɣr aɲɲeabab jonɲ ar žČɲoɲčɲb nē na
žɲaɲaɲb.

Q. Is it not proper to receive the Communion oftener than once a year only ?

A. God and the Church would wish that every Christian were prepared to receive this blessed sacrament daily. *Conc. Trid. 13 Sess. 8 Can.*

Q. Is it fit to counsel every Christian to communicate daily ?

A. No ; for few prepare themselves as it becometh to receive this blessed sacrament often. *S. Carol. in Instruct. Euch. Tit. de freq. Comm. S. Franc. Sal. Lit. 40, lib. 2.*

Q. That being so, how ought one to behave himself in regard to the frequent receiving this great sacrament ?

A. Let every one earnestly endeavour to spend his life honestly and devoutly, that he may, in some manner, be worthy to communicate often. However, let him act in all according to the advice of a godly and learned ghostly father. *Ps. 101. 5 ; S. Carol. Instruct. ad Confess., page 58.*

Q. What ought we to do, when we do not receive this blessed sacrament ?

A. We ought to communicate spiritually.

Q. What do you understand by communicating spiritually ?

A. I understand by it, that we ought to have a desire to receive this blessed sacrament ; to conceive also a sorrow for the sins which hinder us from receiving this heavenly food ; and humbly beseech our Saviour to come unto us, and dwell in our hearts by his grace.

ԱՆ 4. ՆՔՅՅՈՒՆՆ.

Ծօ հՏաքամյոյն ու հԱյնչիչե.

Շ. Շիւրծ իր Տաքամյոյն ու հԱյնչիչե աղղ?

Բ. Ա շա Տաքամյոյն յի մայրեար ծնող ու Քեարծե, ծօ յիմիծ տար իր Բայրծիծ.

Շ. Շիողար ա մայրեար ու Քեարծե իր աղ շՏաքամյոյն-րե?

Բ. Պայրեար յաճ շիի հԱյնչիչե ու ԲՔեարծ, աչր յի * Տօլի-Բիւլի շա շՏաչար.

Շ. Աղ քիւր լիւր աղ † շՏաչար Քեարծե ծօ մայրեար?

Բ. Իր քիւր, ծօ Բիւլի Յօ ծՇՅ յՕՏԱ ՇՂՅՕՏՕ ու Շրիւճա-րօ ծօ.

Շ. Աղ Բիւլ Տաքամյոյն ու հԱյնչիչե յիւճ-տարծ շրմ աղ ղանչիչե?

Բ. Ա շա ղի շօլիւիւճտարծ յի Բայրեարծ, ծօ շաճ Տօնե, ծօ շիւր ա ԲՔեարծ մարծա տար իր Բայրծիծ.

Շ. Աղ մայրեար Օլա աղ ԲՔեարծե ծնող իր աղ շՏաքամյոյն-րե, աղ աղ ՅՇօլար ՅՇիւր-նա, աղ աղ մայր յաճ իր աղ մԲայրեարծ?

Բ. Յօ Եարծա յի մայրեար; ծիւ ծօ ղիւր " շիւր-Բիւլիւճար Օճ, յի մայրեար ծնող ու

* Արօլիւ.

† Տաչար.

THE FOURTH LESSON.

Of the Sacrament of Penance.

Q. WHAT is the Sacrament of Penance?

A. It is a Sacrament whereby the sins we commit after baptism are forgiven us.

Q. How are sins remitted by this Sacrament?

A. They are remitted through the repentance of the sinner, and by the absolution of the priest. *S. Mat. 4. 17; Apoc. 2. 5.*

Q. Can the priest forgive sins?

A. He can; because Jesus Christ gave him this power. *S. Jo. 20. 23.*

Q. Is the Sacrament of Penance necessary for salvation?

A. Yes; it is as necessary as Baptism in regard of all those who fall into mortal sin after they were baptized. *S. Jo. 20. 23; Cypr. Ep. 57, alias 54, ad Cornel, PP.; S. Pacian. Ep. 1, ad Sympron.; S. Jo. Chrysost. lib. 3, de Sacerd.; S. Ambros. lib. 1, de Pœnit. cap. 2; S. Cyrill. Alex. lib. 11, in Joan. c. 1; S. Aug. Ep. 228, alias 180, ad Honorat.; S. Leo, Epist. 83, alias 91, c. 2; Conc. Trid. Sess. 6, c. 14, &c.*

Q. Does God forgive us our sins by this Sacrament, upon the same condition that he hath forgiven them in Baptism?

A. No, certainly; for according to the just judgment of God, the mortal sins we commit

“Քեական յարձեռն, զո յիշխանս շար իր յար-
 “ծի, զո մօրոն Օրիշիւր զՅր Տօշարն.”

C. Ան է յաճ երգան զաճ յե ծոն, զո իշ
 զոն յա Տաքանդե-ր, Պալեանար ան ա
 թեական?

F. Որ իգան; զո երկ յաճ ծերգար յա
 Կոնշիլ լեո, յոճ յարար ար Տանդեօրն օրիւն.

C. Եա միւր Կոնշիլ յր յաճեան զո’ն
 Պերիշեաճ?

F. Երկ Կոնշիլ; ար ծեր, ա Կոշար զո
 միւր-շիւրձաճ. 2. Ան թեաճ ծ’երգար;
 զՅր Օրիշեար զո երկ ար թա զոն յոն, զՅր
 թա թիւն Օճ զո զլեաճ. 3. Որն զարշիւն զո
 զլեաճ զո թեարձաճ յի թա մօ ան Պալձ Ուն-
 ձոլա Օճ. 4. Բարիւն զլան զո ծերան յոն ա
 թեական զօ հիւլե, յե Տաքար, զա ա երկ
 Կրիւն զօն Եաշիւր. 5. Որն Լեօրն զիւն զո
 ծերան յե Օլա զՅր յիւր ան զԿոնարարն, զո
 յիւր ա Կրար.

Օր Տիւրձաճ ան Կոշար.

C. Երբ յր Տիւրձաճ Կոշար ան?

F. Ա թա Կրարձաճ ծ’երգար, զո յի Ուն
 յոն յոն թիւն, զո զոն զօ զԿրիւն զոն ար ա
 թեական, զօ ծերան զիւն զՅր Պիւր
 ծիւն, զՅր զոն զօ զԿրիւն յե ա երկ յոն յաճ.

C. Երբ է ան Օրիւլ յր յաճեան ծոն
 զո ծերան յա զօն յո?

F. Ան Օրիւլ զՅր ան Օրիւն զերն, զո
 ծերան ար ա ծերան զիւն զիւն զիւն, զիւն
 զիւն ան զՏաշար.

C. Ան յԵրն ան Օրիւն, յաճ զիւն
 ա զԿոշար, Բարիւն յաճ?

F. Որ ծերան; ծիւն յի Կրիւն ար Ուն-ձոն,

after baptism are not forgiven us without great sorrow and pains. Ps. 6. 7; 2 Cor. 7. 9, 10, 11; Conc. Trid. 14 Sess. 2 a.

Q. What! Does not every one that approacheth this Sacrament obtain the forgiveness of his sins?

A. No; because they do not come with the conditions which our Saviour requires of them.

Q. How many conditions are necessary for the penitent?

A. There are five: first, to examine his conscience. 2. To conceive a hatred against sin, and a sorrow for having fallen into it, and incurred the wrath of God. 3. To make a firm resolution of sinning no more against God's holy will. 4. To make a good confession of all his sins to a priest that is approved of by the Church. 5. A resolution to make satisfaction to God and his neighbour according to his ability.

On the Examination of Conscience.

Q. What is an Examination of Conscience?

A. It is a diligent search which one makes in his own mind, in order to remember his sins, to conceive a detestation and aversion for them, and to declare them in confession. *Isa. 38. 15.*

Q. What endeavours are we obliged to use herein?

A. The same endeavour and diligence which we would use in great and profitable worldly affairs. *Prov. 2. 4.*

Q. Do those make a good confession who do not examine their Conscience?

A. No; for it is not at all likely that they

ՅՐԻ ԲԵՐԺԻՐ ԾՃԻԾ, ԳԵՐ Ե ԲՔԵԱՅԻԾԵԱԾ ԾՈ ԵԵԺ
ԱՇԱ, ՆԱ Ե ՅՇՐԻ Ե ԲԲՈՐԻԾԻՆ.

C. ՇԽԵԾ ԻՐ ԸՈՐԻ ԾՔՆՆ Ե ԾԵՐՆԱՆ, ԸՐՄ ՅՐԻՆ-
ԵՕԼՎԻ ԾՔԱՅԱԼ ԱՐԻ ԱՐ ԲՔԵԱՅԻԾԻԾ ?

Բ. ԻՐ ԸՈՐԻ ԾՔՆՆ ԵԱՐԻԱԾ ՄԱՐ ԶՆԱՐԱ ԱՐԻ ՕԽԻԱ,
ԳԵՐ ԱՐ ԲՔԵԱՅԻԾԵԱԾ ԾՈ ԷԾԱԻՐԵ ԾՔՆՆ : ԱՅՐ
ՆԱ ՕԻԱԾ ԲԻՆ, ԱՐ ՅՇՈՅՐԱՐ ԾՈ իՅՈՆԻՐԶԻՐԾԱԾ, ԾՈ
ԷԾԵ ԱԼԷԱՆԵԱ ՕԷ ԱՅՐ ՆԱ ԽԷԱՅԼԻՐԵ ; ԱՅՐ ԾՈ
ԷԾԵ ՆԱ ՅՇԻՆ-ՔԵԱՅԻԾԵԱԾ ՄԱՐԾԷԱ, ԱՐԻ ԱՐ
ԼԱԾՆԱՄԱՐ ՈՐԻՄԵ ԲՈ ՅՈ ԲՈՐԼԵԱԷԱՆ.

C. ՇԻՆՆԱՐ ԾՈ ՆԻ ԵՐ ԱՆ ՁՅՈՆ-ԲԶԻՐԾԱԾ-ԲՈ ?

Բ. ՁԱՐ ԱՆՆԱՆ ԻՐ ԱՆՄԼԻԱՅԱՆ ԾՈ ՆԻՄ ԲՈՐ-
ԻԾՆ, ԲՄՎԱՆԻՄ ԱՐԻ ՅԱԸ ՆԻ ԾԻՅԵ-ԲՈ ԲԱ ԼԵԺ, ԱՅՐ
ԲԵԱՇԱՄ ՅՈ ՅՐԻՆ ՇԽԵԾ ԻՆՆ, ԱՅՐ ՅԱ իՄԵԾ
ԱԼԻՆ ԾՈ ԸՐԽԵԱՐ ԲԵԱՐԶ ԱՐԻ ՕԽԻԱ ԼԷ ՏՄՎԱՆԵԱԾ,
ԼԷ ԲՆԵԺԻՐ, ԼԷ ՅՆԻՈՆ, ՆՈ ԼԷ ԲԱԼԼԻՅԷ.

C. ՆԱԸ ԲԲԼԻԾ ՔԵԱՅԻԾԵ ԱՐԻՅԷ ԱՆՆ, ԱՐԻ ԱՐ
ԸՈՐԻ ԾՔՆՆ ԱՐ ՅՇՈՅՐԱՐ ԾՈ իՅՈՆ-ԲԶԻՐԾԱԾ, ՅՈ ՈՃ
ԾՐԷՆԱՇԷԱԸ ?

Բ. Ա ԷԱԻԾ, ԻՕԾՈՆ, ՆԱ ՔԵԱՅԻԾԵ ԾՈ ԵԵՆԱՐ ՈԷ
ԱՐ * ՆՅԱԻՄ ԵԵԱԷԱ, ԱՅՐ ՆԱ ՔԵԱՅԻԾԵ ԻՐ ՈՃ
ԾՔԱ ԲԲԼԻՄԾ ԸԼՈՆ, ՆՈ ԵՐՅԷԱ.

C. ՇԽԵԾ ԻՐ իՆԾԵՐՆԵԱ ԾՈ ՆԵԱԸ ԸՐՄ ՅՐԻ
ԲԲԵՐԻԾԵ ԸՈՐԻՆԵՕԱԾ ԲԷ ԱՐԻ Ե ՔԵԱՅԻԾԻԾ ?

Բ. ԻՐ ԸՈՐԻ ԾՈ ԲՄՎԱՆԵԱԾ ԱՐԻ ՆԱ ԽԱԺԻԾ, ԱՅՐ
ԱՐԻ ՆԱ ՇՈՒԼՎԱԾՆԱԻԾ, ԻՆՆ Ե ՈԱԻԾ ; ԱՅՐ ԲՈՐ ՇԻՆ-
ՆԱՐ ԾՈ ԸԱԺԸ ԲԷ Ե ԱՄՐԻՆ, ՆՈ ԾՈ ԸՈՐՄԼԻՈՆ ՕՐԱԼՅԱՐ
Ե ՅԱԻՄԵ, ԾՈ ԷԾԵ ՕԷ ԱՅՐ ՆԱ ՇՈՄԱՐԱՆ.

* ՏԷԱԻԾ.

can have the knowledge of their sins, or declare them in confession. *Isa.* 46. 8.

Q. What ought we to do that we may get a knowledge of our sins?

A. We ought to beseech God to give us the grace to know our sins; and then to make an exact examination of our Conscience, in regard to the Commandments of God and the Church; and in regard of the seven capital or deadly sins, whereof we have already treated at large.

Q. How do you make this examination?

A. If I confess but seldom in the year, I do quietly and steadily consider of every point of these in particular, and closely observe wherein I have offended God by thought, word, deed, or omission. *Psa.* 76. 5.

Q. Are there not certain sins which we ought to examine our Conscience upon very diligently?

A. There are; to wit, the sins which regard our profession or calling; and the sins to which we are most inclined, or given.

Q. What should we do that we may the better call to mind our sins?

A. We ought to think of the places and companies we have been in; and likewise how we spent our time, or fulfilled the duties of our calling in respect of God and our neighbour. *Rom.* 12. 2; *1 Thess.* 5. 21.

ԱՆ 5. ՆՅՅՅՅՅՈՆՆ.

Ծօ՛ղ Շրջօժե-Երջած.

Շ. Շրջօժ է աղ ծարա Ոյ, յր յիւստանա՛ն շրմ
Տաշամաշտե յա հաշիւիշե ?

Բ. Շրջօժ-Երջած ; ո՞՞ Շրջօժ-Երիւթած.

Շ. Շրջօժ յր Շրջօժ-Երջած աղ ?

Բ. Ա շա Ծօլշար Շրջօժ քա շրմ յաղ
Եթարած ; աշր Բրա՛ն աղ յա Թարաշիւ, մալլե
յե Ուր իրիւթար յաղ քաղ ծօ Լարշած.

Շ. Աղ յԾարաղ աղ Ծրաղ իւ Բարիւր
մալ, աղ յա՛ն մալ Ծօլշար քա շրմ յաղ
Եթարած ?

Բ. Ոյ ծարաղ ; աղ ա շա աղ Ծօլշար-րօ յե
յիւստանա՛ն.

Շ. Շրջօժ յա Շօղշիւ յարաղ աղ Ծաշ-
ծօլշար-րօ ?

Բ. յր իշիւն ծօ Երշ, աղ ծԵր, * յիւթօժնա՛ն.
2. Օր Շօղ յա Ութիւ. 3. Շօղշօղ. 4.
Աղ Աղծ-Շիւ, ո՞՞ Օր Շօղ յա՛ն Ծօլշար.

Շ. Շրջօժ Շիւլշար ա յա՛ն, յր Շօղ ծօ՛ղ
Ծօլշար-րօ-ա Երշ “ յիւթօժնա՛ն ” ?

Բ. Ա շա, յա՛ն քաղ ա շար ծօ՛ղ Շրջօժ յօ
իւթիւթար.

Շ. Շրջօժ Շիւլշար ա յա՛ն, “ Օր Շօղ յա
“ Ութիւ ” ?

Բ. Ա շա, յր ա իշիւն յր ծ Շիւլարա՛ն
շար ա Տրօղաղ Ութիւ ; աշր քա յա հա՛ն Երալ, ծօ
միւթար ա Շրիւթաղ ծիւթ, ծօ Շիւլար աղ
Ծօլշար-րօ.

THE FIFTH LESSON.

Of Contrition.

Q. WHAT is the second thing necessary for the sacrament of penance ?

A. Contrition.

Q. What is Contrition ?

A. It is a hearty sorrow for having fallen into sin ; and detestation thereof, together with a firm purpose of amendment. *Ezech.* 18. 30, 31, 32 ; *Psa.* 6. 7 ; *S. Jo.* 8. 11.

Q. Do these make a good confession who are not sorry for having fallen into sin ?

A. They do not ; for this sorrow is absolutely necessary. *S. Jam.* 4. 2 ; *Conc. Trid. Sess.* 14, c. 4.

Q. What conditions doth this godly sorrow require ?

A. It is necessary, first, that it should be Interior. 2. Supernatural. 3. Universal. 4. Supreme, or above all other grief.

Q. What means saying that this sorrow ought to be *interior* ?

A. It means that it must proceed really from the heart. *Joel*, 2. 12, 13.

Q. What means *supernatural* ?

A. It means that this sorrow must proceed from the inspiration of the Holy Ghost, and from the motives which faith teacheth us. *S. Jo.* 15. 5 ; *Conc. Trid. Sess.* 6, *Can.* 2 ; *Sess.* 14, c. 4.

C. Երեւ լա՞ծ նա հԱծԲայր-րոյ, ծո մի՞նար ան
Շրջեան ծոյն ?

Բ. Ա շա Եղլա ուրի՛ն էրի՛ն Երիտն; Բրա՛ւ ար
շրայեանլա՛ւ ան քա՛ւա՛ծ; * Եալլ Ռոջա՛ւա
Ների՛ն; ԵՅր Պալ՛ւար Ծա.

C. Ու՛ լար ծո Ուա՛ւ Ծոլջար ծո Եր՛ւ ար
բ'ան ԲՔա՛ւա՛ծ, ծո Երի՛շ Յո ԾԵլլեան ծո Ա՛ւմ-
րան ԵՅր Պի՛նար ծո ՅԾոմարրան, ո՞՞ Ծոջ-
Եալ իճալա ար Եր՛ւ ?

Բ. Ու ի՛նչեան; ծո Երի՛շ ու՛ ար յեալ ար
Ծիա, ու ար ու Ներ՛ւ, ծո մի՞նար ան Շրջեան
ծոյն, ա՛ւ ար յեալ ար ան Շա՛ւալ, ծո Եր՛ւ ան
Ծոլջար արալլիջ-ր ար Ուա՛ւ.

C. Երեւ քա յԱԲայր շր, Յր Եր ծո Եր՛ւ
Եր՛ւան ?

Բ. Ծո Երի՛շ, Յր ուա՛ւան, ան Ծոլջար-ր
Ե Եր՛ւ քա յա՛ւ յե քա՛ւա՛ծ արա՛ւա, ան Եր՛ւ ի
Եր՛ւ Ծա.

C. Երեւ քա յԱԲայր շր, Յր Եր ծո
Եր՛ւ ան Ար՛ւ-Եր ?

Բ. Ծո Երի՛շ, Յր ուա՛ւան ծոյն, Բրա՛ւ ծո
Եր՛ւ Եր յար ան ԲՔա՛ւա՛ծ ծո Եր յա՛ւ յե
Ներ՛ւ Ծա Եր; ծո ու Եր յա՛ւ Եր ան Երմո-
լար.

C. Եա մի՛ւ Երել Եր՛ւ-Երի՛ւ ան ?

Բ. Ծա Երել; Եր՛ւ-Երի՛ւ Եր յար ԵՅր
Եր՛ւ-Երի՛ւ Ներմոլան.

C. Երեւ իր Եր՛ւ-Երի՛ւ Եր յար ան ?

Բ. Ա շա Ծոլջար քա Երի՛ւ ծո Եր ար Ծիա,
ծո Երի՛շ Յո Եր յե ու մի՛ւ յոյն Եր, ԵՅր Յո
Եր յար Եր ան ԲՔա՛ւա՛ծ.

C. Ծեր յոյն Եր՛ւ-Երի՛ւ Եր յար ?

Բ. “Ա Երլարա, իր մոյն ծո յոլլար ար
“ Երլար-ր ծո Երլա՛ւ, ծո Երի՛շ Յո Եր յա՛ւ ու

Q. What are those motives which faith teacheth us ?

A. The fear of hell-fire ; an hatred of the baseness of sin ; the loss of the kingdom of heaven ; and the goodness of God. *Conc. Trid. Sess. 6, c. 6 ; Sess. 14, c. 4.*

Q. Is it not enough for one to have a sorrow for sin because it draws the reproach and contempt of his neighbour, or some worldly inconvenience upon him ?

A. By no means ; because the motive of this mean sorrow is neither God, nor the things which faith teacheth us, but the world. *2 Cor. 7. 10.*

Q. Why do you say that it ought to be *universal* ?

A. Because it is necessary that this sorrow should be for all mortal sins at least. *Ezech. 18. 30, 31.*

Q. Why do you say that it ought to be *supreme* ?

A. Because it is necessary we should hate sin above all other evils ; for there is no other evil so great as sin. *Deut. 30. 15, &c. ; S. Mat. 25. 41 ; Rom. 5 c. 12 v., 6 c. 23 v.*

Q. How many kinds of Contrition are there ?

A. Two ; *perfect* and *imperfect* Contrition.

Q. What is *Perfect* Contrition ?

A. It is a sorrow for having offended God, because he is sovereignly good in himself, and has an abhorrence for sin.

Q. Make an act of *Perfect* Contrition.

A. " O Lord, it grieves me to the heart for "having deserved thine anger, because thou art

“մալ՞ե աչր յօ չեռամայլ. և զա Ռնն աչամ,
“մայլլե յե՞ ծօ Յիսարայօ, մօ Եաճա ծօ Լարչա՞ծ.”

Ը. Շքե՞ծ ի՞ր Շրօժե-Երչա՞ծ Նեյնյօմլան
ան?

Բ. և զա Ծօլչար Շրօժե քա շնչիմ քան
ԵԲեաճա՞ծ, շնե՞ յա չիսայնա՞մլա՞ծ; յօ՞ ալլ Եաչլա
յօյն շնչի՞ծ Երրոյն; մայլլե յե՞ Ֆրա՞ծ ալլ ալ
ԵԲեաճա՞ծ, աչր յե՞ Ծօճար, Պալճեանոյր ծ’բա-
չալ ծ Օհլա.

Ը. Ծերն Յոյոյն Շրօժե-Երչի՞ծ Նեյնյօմլալն.

Բ. “և ԿՇլչարնա, ի՞ր յօ յօն ծօ յօլլեար
“օրամ Բարչ ծօ շնչի՞ օր; ծօ Երչի՞ յօ Երլ ալ
“Բեաճա՞ծ յօ չիսայնա՞մլ, աչր յօ չԿրեան
“մե՞ ա չԿօրեաճալլ ծօ Ռաճար աչր ծօ Բար-
“ճար Նեանձա ծօ շալլեա՞ծ յօ Երա՞ծ; աչր մե՞
“քնն ծօ ծանոյճա՞ծ յօ իօրնա՞ծ. և զա Ռնն
“աչր, մայլլե յե՞ ծօ Յիսարայօ, մօ Եաճա ծօ
“Լարչա՞ծ.”

Ը. Ան մալճեար ա քեաճա՞ծ ծօն Ե՛, ա զա
Շրօժե-Երչի՞ծ յօ իօմլան, ալ շան յա՞ծ Երլ յե՞
ալլ ա Շրմար քօրիճի ծօ ծերնա՞ն?

Բ. Պալճեար; մա՞ զա Ռնն Բօրիճիք ալչե.

Ը. Ան Լօրն ալ Շրօժե-Երչա՞ծ Նեյնյօմլան
մայլլե յե՞ Տաքամքն յա Կալչիչե, շնչի՞ Պալ-
ճեանալլ ծ’բաչալ ալլ ալ ԵԲեաճա՞ծ?

Բ. Եր Լօրն, ալ շան յա՞ծ ծԵրճիչե ալլ Աօն-
ճօրչիլլ ծօ յա շնչիք Կօրչիլլի՞ծ, ալլ ալ Լաքա-
մար ի՞րար; աչր մա՞ “ճօրչեան ալ Կալչիչեա՞ծ
“ալլ Օհլա, Եօբար յա՞ծ յե՞ քնեքնա՞ծ, ծօ
“ճիսճիչա՞ծ.”

“infinitely good and amiable. I am resolved, with the help of thy grace, to amend my life.”

Q. What is *Imperfect* Contrition?

A. It is a hearty sorrow for having fallen into sin, because of its baseness; or for fear of hell-fire; together with a detestation of sin, and with the hope of obtaining pardon of God. *Conc. Trid. Sess. 14. c. 4.*

Q. Make an act of *Imperfect* Contrition.

A. “O Lord, I am sorry for having offended thee, because sin is very odious, and puts me in danger of forfeiting eternally thy sight, and thy heavenly kingdom; and of damning myself for ever. I am resolved, with the assistance of thy grace, to amend my life.”

Q. Does he who is perfectly contrite obtain the remission of his sins, when it is not in his power to confess them?

A. He does; provided he be resolved to confess them. *Conc. Trid. ibid.*

Q. Is *Imperfect* Contrition, together with the sacrament of penance, sufficient for obtaining the remission of our sins?

A. It is, when none of the four conditions we spoke of above is wanting; and provided the penitent *begin to love God as the fountain of all justice.* *Conc. Trid. Sess. 6, c. 6.*

Ծօ Ուրիշ Գրիշի Բոշնար Յօ յօր, իմ ան
Քաճաճ Ծօ յարարչաճ Գրի Ծօ ինրաճ
իմ Գրիճ-Բրիշի

Ը. Գրի Իր Ծօր Ծօն Քաճաճ Ծօ ծերան,
իմ Յօ յարաճ իմ Գրի-Ծօրճարաճ, Գրիճ-Բրիշի
Ին Ին Քաճաճիճ?

Բ. Իր Ծօր Ծօ ան Երի Ուրիճ-Ին Ծօր Ին Ին
Ին Ին Յօ ինճարաճ, Գրի Ին Ուրի, Ծօ
Ինճարաճ Ի ին, Ծօ Բրիճարչաճ Յօ ինճարաճ.

Ը. Գրի Ին Ին Ուրի-Ին, Իր Ծօր Ծօ Ծօ
Բրիճարչաճ?

Բ. Ծարաճ, Ին Ծօր, Ին ինճարաճ Գրի
Ին ինճ Ծօ, Ին Ին ին ին Բարի. 2. Ծար-
աճ Ին ճաճ Ին ճա ինճարաճ Ծօ. 3. Ծար-
աճ Ին ին ին Ին Բարաճ ԻՆՅԱ ԸՆԻՆՅԱ
Ին Ի ին.

Ը. Գրի Ին Ին Ուրի Ծօ, իմ Ի ին Ծօ
Ինրաճ իմ Երի Գրի Ծօրճար Ին Ին Քա-
ճաճիճ?

Բ. Տարաճ, Ին Երի, Ին Ինճար Գրի Ին
Ինրաճարաճ Ի Քաճաճաճ. 2. Ին Ի Ուր-
ինճարաճ, Գրի Ին Ի ճարաճ ինճարաճ Գ
ծերան Ին Ինճաճաճ.

Ը. Ուր Բրի * Տիճ ինճար Ին ան Ին, Ի
Ին Ին ինճար Ծօ Երի Ծօ Ին?

Բ. Ին Ին; Իր ինճար Ծօ Ի ճարաճ Ին Ին,
Ին ին ին Ծօրաճար Ծօ, Գրի Ին Ին.

Ը. Գրի Ին Ին Ին Ին Ծօ Ծօ ծերան, Ին
Ին Ին Ուրի-Ին, Ին Ին Ինրաճար, Ծօ Բրիճ-
արչաճ Գրի Ծօ ինճարաճ Ին Ին Ի ինճար Ծօ
Ինրաճար?

Of certain things which greatly serve to strengthen and move the Sinner to Contrition.

Q. What ought the sinner do in order to be truly sorrowful and contrite for his sins?

A. He ought to beg earnestly of God, to grant him this heavenly sorrow, and diligently to reflect on the things which may excite him thereunto. *S. Jo. 15. 5.*

Q. What are those things which he ought to reflect upon?

A. Let him consider, first, the majesty and goodness of God, whom he has offended. 2. Let him consider all the good he has done him. 3. Let him lay before his eyes the Passion or Sufferings of JESUS CHRIST for his sake. *Ps. 47. 1; Deut. 32. 6, &c.; Phil. 2. 5, &c.*

Q. What else ought he to do towards moving himself to a true sorrow for his sins?

A. Let him think, first, on the number and baseness of his sins; 2, On his ingratitude and unreasonable boldness in committing sin. *Jer. 2. 12, &c.; Heb. 10. 28, 29.*

Q. Is there not still some other means from which he can draw an advantage?

A. Yes; he can consider that he has deserved the divine vengeance, and the torments of hell. *Jer. 2. 19; Heb. 10. 27.*

Q. What else ought he to do, after having diligently considered and weighed in his mind these things we spoke of?

A. He ought to excite himself earnestly to praise and love God above all things, the Father of all mercy, his Maker, his Saviour, and his preserver ; not only on account of the time he gave him to repent, and of all his other gifts, but also because he is infinitely good and amiable in himself. *Ps.* 33. 1, &c. ; *S. Luke*, 18. 19.

Of a Firm Purpose of Amendment.

Q. What is the third thing that is necessary for receiving the sacrament of penance with benefit ?

A. A firm and strong resolution to do nothing against the will of God, henceforward.

Q. What do you say of him who has not this firm resolution ?

A. His confession is good for nothing ; because this resolution is absolutely necessary. *Ps.* 118. 106 ; *S. Mat.* 10. 37, 38, 39 ; *Conc. Trid. Sess.* 14, c. 4.

Q. Make an act of firm purpose ?

A. " O Lord, I am resolved, and have strong
" hope, by the help of thy grace, not to deserve
" thine anger any more ; I would rather die than
" fall henceforth into sin."

Q. How shall one know that he had this resolution ?

A. He will know it by two principal signs ; to wit, the shunning of the occasions of sin, and amendment of life. *S. Mat.* 7. 20 ; *S. Luke*, 6. 44 ; *Coloss.* 3. 1, 2, &c.

ԱՆ 6. ԼԵՅՅՈՒՆՆ.

Ծո՛ղ Բօլրիծը.

C. Շերժ է ան օւտրանած Ոյ, իր յաճտանս
 իմ Տաճարանիս նա հԱլիւլիցէ ?

Բ. Բօլրիծը.

C. Շերժ իր Բօլրիծը ան ?

Բ. Ա լա Կարօյն աչր Բօլրիւնչած Բեական, ծո
 ոյօր ան լԱլիւլիցեան ան և Աչալծ քէն, և Լաճար
 Տաճար, աչ և Բրիւ Աչճարար յէ Բրիւտանոյր
 Ալիւլիցէ ծո իմ և իմ, աչր յէ Լեյլեար աչր
 * Պալեանար ծո լաճար ծո.

C. Երանար իր լոյն ան Բօլրիւնչած-ը ծո
 ծերան ?

Բ. Ա լա ծ'իւլալիս օրնոյն, լար իւր չր իւր
 իւրնարար իւրն քէն չո ծ'իւլաճաճ, չաճ յե
 քեական յարեւ և իմ և չԵրանիւն, ծ'իւրն
 չան յարաւալծ չան Երան ; աչր քօր չաճ Ին
 քեական ; լա իւրն Ալիւլ ծո լաճար ան ;
 աչր չաճ Պօծ և իմ և իմ Երանար է, յար Պօծ
 է ծո իւրնչար չո իմ ան քեական.

C. Ան Բրիւ յէ յաճտանս չո լոյն, չաճ յե
 քեական յարեւ, ծա իմ Երանար, աչր և իմ և
 չԵրանիւն, ծո լոյն և Բօլրիւն ?

Բ. Ա լա չան Անար ; լոյն չիս Բէ լաճար
 Ալիւլ-քեական, լոյն յէ, աչ յարնչած յա Տա-
 ճարանիս-ը, աչր աչ ծերան Բրիւլիցէ ոյ յէ
 Ծոյն, լաճ յէ Ծիւ քէն, Պօծ-քեական յարեւ և
 չԵան ան յոլալն ծա լոյնալիս.

THE SIXTH LESSON.

Of Confession.

Q. WHAT is the fourth thing that is necessary for the sacrament of penance?

A. Confession, *Num.* 5. 6; *S. Jo.* 20. 23; *Acts*, 19. 18; *S. Jam.* 5. 16.

Q. What is Confession?

A. It is an accusation or declaration of sins, made by the penitent against himself, in the presence of a priest, who has power to enjoin him penance, and to give him the remedy and absolution thereof. 1 *S. Jo.* 1. 9.

Q. How ought this declaration to be made?

A. We are obliged, after a diligent and exact examination of ourselves, to tell every mortal sin we remember, without adding or diminishing, and likewise every kind of sin; how often we fell into it, and every circumstance thereof which doth considerably aggravate the sin. *Conc. Trid. Sess.* 14, c. 5; *Catech. Conc. Trid. Part* 2; *S. Carol. Act. Eccles. Mediol.*

Q. Is it certainly necessary to mention in Confession all the mortal sins which we have committed and call to mind?

A. It is, undoubtedly; for whosoever conceals any one sin, addeth a grievous mortal sin to the rest of his offences, by abusing this sacrament, and by lying not to man, but to God himself. *S. Ja.* 2. 10; *Acts*, 5. 4; *Conc. Trid. Sess.* 14, c. 5.

C. Գրե՞ծ է շօրմարդեար օրհնոյն ար ԲԲԵԱԿԻԾԵ ՅՈ ԿԱԼԵ ԾՈ ԸՐԻ Ե ԲԲՈՐԴԻՆ ?

Բ. Ա՛ լա ՅՈ ԿՈՒՇԵՅՈՆՆ ԵԱՅԼԱ Ո՞Յ ՆԱԽԵ.

C. Այն ԽԱՇՏԱՆԱՇ ԾՈ ՆԵԱՇ ԾԻՂԵԱԾ ԾՈ՞Ն ՕՐԽՈՇԵԱՅԼԱ ԱՅՐ ԾՈ՞Ն ԼԵԱՄ-ՆԱԽԵ-ՐԻ ?

Բ. Եր ԽԱՇՏԱՆԱՇ ; ծիւ ՅԱՆ ՐԻՆ, ԵԼԱԾ ԾԱՄԱՆՏԱ ՅՈ ՐԻՕՐԽԾԵ ; ԱՅՐ ԱՆՆ Ա՛Ն ՆԱ ՆԱԽԵ ; ԾՈ ԾԻՂԵ ՐԵ Ծ՛ԲՐԼԱՆՅ ԱՆՆ ԱԼԱՅՆԵԱՐ, ԾՈ ՅԵՐԾԱԾ ՆԱԽԵ ԱՅՐ ԽՈԾԵԱՐՅԱԾ ՅՈ ԿՕՐՅԱԼԵ, Ե ԲԲԼԱՅՆԱԽԵ ԱՆ ՕՐՄԱՐՆ ՄՈՐԻ, ԼԱ ԱՆ ԲԲԵԼՇԵԱՄՆԱԽԻ.

C. Ո՛Շ ԲՈՅԼԱՇ ԾԻՆՆ, ՅՈ ՆԽԵՕՐԱԾ ԱՆ ԵՕԻԾԵ ԲՈՐԴԻՆԵ ԱՐ ԲԲԵԱԿԻԾԵ ԾՈ ԾԻՆԵ ԵԼՅԻՆ ԵԼԵ ?

Բ. Ո՛Յ ԲՈՅԼԱՇ ; ծիւ Ե ԼԱ Ծ՛ԲԼԱՇԱԾ ԱՐ, ԲԱ ՐԵՆ Ե ԵԵԼՇ ԾԱՄԱՆՏԱ ՅՈ ՐԻՕՐԽԾԵ, ԲԱՐ Ծ՛ԲՐԼԱՆՅ ՐԱԼ Ծ՛ԲՈԼԼԵՕՇԱԾ ԱՅՆ-ԲԵԱԿԱԾ ԾԻՇԾ : ՕՐ Ե ԸՅՈՆՆ ՐԻՆ, ԾՈ ԸՆԵՐԵԱԾ ՐԵ Օ ՆԱ ՇԻՄ ՐԱՆ ԵԱՅԼԻՐ.

ԱՆ 7. ԼԵՅՅՅՈՆՆ.

ԾՈ՞Ն ԱՅՈՇ ԱՐԻ ԱՐ ԸՕՐԻ ԲՈՐԴԻՆ ԾՈ ԾԵՐՆԱՄ.

1 C. ԵԱՐ ԵՐ ՅՐԻ ԸՅՈՐԽՅՅՐ ԾՈ ԲԵԱԿԻԾԵ, ԱՅՐ ՅՐԻ ԸՆԽԻՐ ԱԾ ՇԻՄՆԵ ԼԱԾ ; ԵԱՐ ԵՐ ԲՕՐ ԸՐ ՐԵՆ ԾՈ ՅԼՐԱԲԱՇՇ, ԱՅՐ ԾՈ ԵՐՕՐԾՅԱԾ ԸՐՄ ՐԻՕՐ-ԾՈԼՅՐ ԲԱ ԷԶԱՅՄԱԼ ԵՈՆՆԱ ; ԸՅՈՆՆԱՐ ԽՈՇԱՐԱՐԻ ԸՐ ՐԵՆ Ե ԲԲԼԱՅՆԱԽԵ ԱՆ ԵՏԱՅԱՐԵ ?

Բ. ԱՐԻ ՄԵԵԼՇ ԾԱՄ ՅՈ ԵՐՈՄԾԱ, ԸՆԵՐԵԱՇ, ԼԵՅՅԻՄ ՄԵ ՐԵՆ ԱՐԻ ՄՈ ՅԻԼԻՆԻՅ ; ԿՈՐՆԵԱՅԱՄ ՄԵ ՐԵՆ ԱՅՐ ԼԱՐԻԱՄ ՅՈ ԿԱԼԱԼ ԵԱՄՆԱՇՇ ԱՆ ԱՇԱՆ ԲՈՐԴԻՆԵ.

Q. What hinders us to declare all our sins in Confession ?

A. It is commonly either fear or shame.

Q. Is it necessary for us to renounce this criminal fear or foolish shame ?

A. Yes ; for unless we do so, we shall be damned for ever ; and instead of the shame we refused to endure in private, we shall suffer shame and reproach publicly, before the whole world, on the day of judgment. *Nahum. B. 4. 5, &c. ; 1 Cor. 4. 5 ; Conc. Trid. Sess. 14, c. 5.*

Q. Is it not to be feared that our ghostly father may discover our sins to somebody else ?

A. No ; for he is bound, under pain of eternal damnation, to suffer death sooner than reveal any one sin ; moreover, he would fall from his degree or rank in the church. *S. Thom. quodl. 12. art. 16 ; Conc. gener. Lat. 4, C. Omnis utr. sex. de Pœnit.*

THE SEVENTH LESSON.

Of the manner in which Confession ought to be made.

Q. AFTER you have recollected your sins, and fixed them in your memory, after you have also stirred up and excited yourself to true sorrow for having fallen into them, how do you behave yourself in the presence of the priest ?

A. I fall upon my knees full of heaviness and sorrow, I bless myself, and humbly ask the ghostly father's blessing. *Ps. 50 ; S. Jam. 4. 10.*

C. Cneryd iad na bhríde na ir zhaéac leat a n-ádh, an t-an iarrtar é a beannaíocht-roin?

F. A deirim: **BENEDIC** **MIH** **PATER**, **QUIA** **PECCAVI**, iodon, “beannaíod mé a “Ádair, óir do péacaígear.”

C. Cneryd do n-ádh na bhríde rin?

F. A deirim an **CONFITEOR** a Laidion, go n-ádh **MEA** **CULPA**, mar Dine mé do éngear Laidion; m-ádh ab eadh, a deirim é a n-ádh, z-ádh an bFocal-ro, “Tá mé mo Chóir féin.”

C. Ádair an **CONFITEOR** a Laidion.

F. “Confiteor Deo Omnipotenti, beatae “**MARIAE** semper **UIRGINI**, beato **MICHAELI** **ARCHANGELO**, beato **IOANNI** **BAPTISTAE**, **SANCTI** **APOSTOLI** **PETRI** **ET** **PAULO**, omni-**bus** **SANCTIS**, “(et tibi, **PATER**), **QUIA** **PECCAVI** **IN** **MIH** **CONSCIENTIA**, **VERBO** **ET** **OPERE**, **MEA** **CULPA**, **MEA** **CULPA**, **MEA** **MAXIMA** **CULPA**. **IDEO** **PRECOR** **BEATAM** **MARIAM** **SEMPER** **UIRGINEM**, **BEATVM** **MICHAELEM** **ARCHANGELVM**, **BEATVM** **IOANNEM** **BAPTISTAM**, **SANCTOR** **APOSTOLOR** **PETRV** **ET** **PAVLVM**, omnes **SANCTOS** (et te, **PATER**), oras **PRO** **ME** **AD** **DOMINVM** **DEVM** **NOSTRVM**.”

C. Ádair é a n-ádh?

F. “Ádhaim do **THIA** **UILEACHTAC**, do “**NAM** **MIH** do **BI** **MIH** na **HÓI**, do **NAM** **MIH** **CEAL** **ARCHANGEL**, do **NAM** **EOIN** **BAIRDE**, do na “**NAM**-**ABDOLAI** **PEADAR** **AGUR** **POL**, do na “**HILE** **NAMAI** (**AGUR** **DYR**-**RI**, a **Ádair**), z-ádh “**PEACHTAC** go **TIOM** **LÉ** **SINAGH**, **LÉ** **BRÉITIR** “**AGUR** **LÉ** **SINAGH**, **TIOM** **MO** **CHOIR** **FÉIN**, **TIOM** **MO** “**CHOIR** **FÉIN**, **TIOM** **MO** **MO** **CHOIR** **FÉIN**. **UIME** **RIN** “**GRÁD** **NAM** **MIH** an **TSION**-**ÓI**, **NAM** **MIH** **CEAL** “**ARCHANGEL**, **NAM** **EOIN** **BAIRDE**, na **NAM**- “**ABDOL** **PEADAR** **AGUR** **POL** na **HILE** **NAMAI**, “(**AGUR** **CYRA**, a **Ádair**), fá **GRÁD** **MIH** **MO** **RIN** “**CYRA** an **DTACHTAC** **ÓI**.”

Q. What words do you make use of, when you ask his blessing?

A. I say, " Bless me, father, for I have sinned."

Q. What do you do afterwards?

A. I say the *Confiteor* in Latin, to *meâ culpâ*, if I understand Latin; if not, I say it in English, to these words, *through my fault*.

Q. Say the *Confiteor* in Latin.

A. " Confiteor Deo omnipotenti, Beatæ Mariæ
 " semper Virgini, beato Michaeli Archangelo,
 " beato Joanni Baptistæ, sanctis Apostolis Petro
 " et Paulo, omnibus sanctis, (et tibi, Pater,) quia
 " peccavi nimis Cogitatione, Verbo et Opere, meâ
 " culpâ, meâ culpâ, meâ maximâ culpâ. Ideò
 " precor Beatam Mariam semper Virginem, bea-
 " tum Michaelum Archangelum, beatum Joan-
 " nem Baptistam, sanctos Apostolos Petrum et
 " Paulum, omnes Sanctos (et te, Pater) orare pro
 " me ad Dominum Deum nostram."

Q. Say it in English.

A. " I confess to Almighty God, to the
 " blessed Virgin Mary, to the blessed Michael
 " the Archangel, to the blessed John Baptist, to
 " the holy Apostles Peter and Paul, to all the
 " Saints (and to you, Father), that I have sinned
 " in thought, word, and deed, through my fault,
 " through my fault, through my most grievous
 " fault. Therefore I beseech the blessed Virgin
 " Mary, the blessed Michael the Archangel, the
 " blessed John the Baptist, the holy Apostles
 " Peter and Paul, and all the Saints, (and you,
 " Father,) to pray for me to our Lord God."

Q. What are you to do next ?

A. I must tell how long it is since I confessed last, and accuse myself particularly of all the mortal sins which I have committed since that time ; and likewise of the mortal sins which I forgot before.

Q. What ought you to do when the ghostly father asks you questions ?

A. I am obliged to answer him faithfully and submissively. *Eph. 4. 24, 25.*

Q. What do you do after you have confessed your sins ?

A. I finish the *Confiteor*, and listen attentively to the counsels which the Confessor gives me, and to the penance which he enjoins me.

Q. How do you behave yourself when the Confessor is giving you the absolution ?

A. I make at the same time an act of contrition ; that is, I conceive great grief and sorrow for my sins, and receive the absolution with the head bowed down, and with an humble heart.

Q. What are you to do after Confession ?

A. I ought to give great thanks to God for having forgiven me my sins ; I ought likewise to renew my good resolutions, and to perform my penance devoutly and thankfully as soon as possible. *S. Luke, 15. 16, 17, 18, &c ; S. Jam. 1. 24.*

Q. Is it sometimes profitable to the sinner that the absolution should be deferred ?

A. It is sometimes profitable, and even absolutely necessary for him that it should be deferred. *S. Mat.* 7. 6 ; *2 Cor.* 7. 8, 9 ; *Rit. Rom* ; *S. Carol. Instr. ad Confess., Act. Eccles. Mediol. Part 4, page 651.*

Q. For whom is it necessary that the absolution should be deferred ?

A. For those who are ignorant of the things which every Christian is obliged to learn and know, or that are ignorant of the duties of their calling : for those, also, who, after admonition, neglect to instruct and govern their children and family christian-like ; for those, likewise, that are not willing to avoid the immediate occasions of sin. *Innoc. XI. Decret. contra 65 Propos. 2 Martii, 1679 ; S. Carol. ad Confess. Part. 4, page 651 ; Rit. Rom.*

Q. What means the immediate occasion of sin ?

A. Every thing that is wont to draw one into sin ; as for example, the frequenting of a house or company which commonly draws one into sin, the reading of love-books, the following of a calling or trade by which a person is accustomed to fall into sin.

Q. Is it possible that we are obliged upon any account, to avoid or forsake our kindred, companions, or the calling we live by ?

A. It is very possible ; for it is certain that we are under an obligation of shunning them when we see that after all the admonitions we have received, and after all the endeavours we have made, they continually draw us into sin ; for it is necessary for us either to cease from sinning or to avoid the occasions.

Q. Who gave us this commandment ?

Բ. Ար Տևադէօրն, աչ լած : “Պար շլօռտա՛ն
 “՝ ի՛նչ, ո՞նք ի՛նչ Լա՛ն ծար լե՛ հՅիլե՛լմ ծ’բաճալ
 “ծ’բաճ, եան արած ան շԵ՛լ, ո՞նք շարն ծիօ՛ւ ան
 “Լա՛ն, աչր շլի՛ն յալ ի՛նչ ; ծի՛ն ի՛նչ քարն ծիօ՛ւ
 “Պօն-Բալ ծո ծո Բալալ ծո շալլեա՛ն, յոնա ծո
 “Շօրք յե ծո շլի՛ն ծո ի՛նչ ի՛նչ :

Ը. Ըլա հԵլե ծ’ար լիաճտա՛ն, ան շալլե՛ն
 ծո ծի՛ն ի՛նչ ի՛նչ ?

Բ. Ծո՛ն ի՛նչ ի՛նչ, աչ ա ի՛նչ ծիօ՛ւ ծիօ՛ւ
 աչր Լեանան Բեալա՛ն, ո՞նք ծո Լեարձի՛ն ա
 լիաճտա՛ն : ծո՛ն ծիօ՛ւ լիա՛ն ան ծիօ՛ւ, լիա՛ն
 ի՛նչ Պալեանան ծո ծիօ՛ւ ծ’ա ծիօ՛ւ լիա՛ն,
 ոն ծիօ՛ւ ծո ծիօ՛ւ :

Ը. Ըլա ի՛նչ ծո՛ն ծ’ար լիաճտա՛ն ա ծիօ՛ւ,
 ոն ա ծի՛ն ի՛նչ Ըլա՛ն ?

Բ. Ծո՛ն ծիօ՛ւ աչ ա ի՛նչ Ըլա լիա՛ն
 լիա՛ն, ոն ծո լիա՛ն ծիօ՛ւ ծո լիա՛ն ոն ծո ծիօ՛ւ
 լիա՛ն Ըլա՛ն, աչր լիա՛ն ծո ծիօ՛ւ լիա՛ն ծո
 ծիօ՛ւ ծո լիա՛ն ա ծիօ՛ւ :

Ը. Ըլա հԵլե ծո՛ն ծ’ար ծիօ՛ւ ա ծիօ՛ւ ոն ա
 ծի՛ն ի՛նչ ի՛նչ ?

Բ. Ծո՛ն լիա՛ն ծո լիա՛ն ծո լիա՛ն, աչր ծո
 ծիօ՛ւ լիա՛ն լիա՛ն ոն լիա՛ն ծո լիա՛ն ծո
 լիա՛ն, ծո լիա՛ն լիա՛ն լիա՛ն, աչր լիա՛ն ան
 Ըլա՛ն ոն ան լիա՛ն :

Ը. Ըլա լիա՛ն ծո՛ն ծ’ար լիաճտա՛ն, ա ծի՛ն ի՛նչ
 Ըլա՛ն ?

Բ. Ծո՛ն ծիօ՛ւ, ծո լիա՛ն լիա՛ն Ըլա՛ն լիա՛ն
 լիա՛ն, լիա՛ն լիա՛ն լիա՛ն լիա՛ն, լիա՛ն լիա՛ն
 լիա՛ն լիա՛ն լիա՛ն լիա՛ն, լիա՛ն լիա՛ն լիա՛ն
 լիա՛ն լիա՛ն լիա՛ն ; աչր ծո՛ն լիա՛ն, լիա՛ն

A. Our Saviour, saying, "If thy right eye or hand scandalize thee, pluck out the eye, or cut off the hand, and cast it from thee; for it is better for thee that one of thy members perish, than that thy whole body be cast into hell." *S. Mat.* 5. 29, 30; *S. Mark*, 8. 36; *S. Luke*, 9. 25; *S. Greg. Mag. Can. Falsas de Pœnit.*, dist. 2; *Inno. II. Can. Fratres de Pœnit.* dist. 5; *Alex. VII. Inno. XI. Decret contra 65 Propos.*, 1679.

Q. For whom else is it necessary that the absolution should be deferred?

A. For those who are in a habitual or customary sin, until such time as they mend their life; for those also that have not the will to forgive their neighbour, nor to make peace with him. *S. Carol. ib.*; *Conc. Later. II, Can.* 22; *Rit. Rom. XI. ib.*

Q. For whom still is it necessary that the absolution should be deferred?

A. For those who have their neighbour's goods, or that have hurt their neighbour either in his goods or reputation, and have no mind to make restitution according to their ability. *S. Carol, ibid*; *Conc. Lateran. ibid*; *Rit. Rom.*

Q. To whom else is it fit to refuse or delay the absolution?

A. To those who have sinned publicly, and refused to make satisfaction or do penance openly, according to the custom of the country, and the injunction of the bishop or superior. *Conc. Trid., Sess.* 24, c. 8; *Rit. Rom.*

Q. For whom, lastly, is it necessary that the absolution should be deferred?

A. For those who come to Confession without preparation, without an examination of conscience, without sorrow for their sins, without a true resolution of correcting themselves; and

դԵՐՆԱՆ ԲՈՐԻԾԻՆ ԵՄԼԱՆ, ՆՕ ՔԵ ՊԱՇ ԱՅԼ ԱՆ
ԲՐԵՅԵԱՄՆԻՐ ԱՆՔՈՂԵ, ԸՈ ՇՊԵԱՐ ԱՆ ՏԱՀԱՐԵ
ՕՐԵԱ, ԸՈ ՇՈՒՄԼԻՈՆԱԺ.

Ը. ԱՆ ԼԵՐԻ ԸՈ ՊԱ ՕՐՈՆՀԱԻԲ-ՐԻ ՊԼԵ ԱՆ ԱՆՇ
ԸՈ ԲՐԱԼԱԺ ՅՈ ՇԵԱՆՊ, ԱՅՐ ՅԵԱԼԼԱԺ ՅՈ ԼԱԻԾԻՆ ՅԱՇ
ՊԼԵ ՈՂ, ԻՐ ՈՂԱՇՏԱՊԱՇ, ԸՈ ՏԵՐՆԱՄ?

Բ. ՈՂ ԼԵՐԻ ՐԻՆ ԸՈ՛Պ ՕՐՊՈՅ ԱՊԽԲՈՐԱՅ, ԸՈ
ՇԻՅ ՇՐՄ ԲՈՐԻԾՈՒՆԵ ՅԱՆ ԱԼԼՈՒՅԱԺ; ՊԱ ԸՈ՛Պ
ՕՐԵԱՄ ԸՈ ՊԵԱԼ ՇԵԱՊ ՔԵ ՊԱ ՊՇԵԱԼԼԱՄՊԱԻԲ ԱՊ
ՕՐԸԵ ԲՈՐԻԾՈՒՆԵ, ՆՕ ԻԱԺ ՔԵՊՆ, ԲՐՈ ՇՈՒԱ Ա ՈՂԱԺ;
ՄՐՊԱ ԲՐԵԼԻԺ Ա ՊՇՐԱՐ ԲԱՐ, ԱՅՐ ՄՐՊԱ ՊԱԼԼ-
ՊՊՅՇԵԱՐ ԼՐԸՇ ԱՆ ԱՊԽԲՈՐ, ՄԱՐ ԻՐ ՇՈՒՆ, ՐԵԼ ԸՈ
ԲԵՐԵՅԵԱՐ ՏՈՒՆ-ԲՐԵՅԸ ՕՐԵԱ; ՕՐԻ ՊՂ ՔԵ ԲՐՈՂԱՇ-
ՈՂԱԺ ՊԱ ՔԵ ՇԵԱԼԼԱՄՊԱԻԲ, ԱՇՇ ՔԵ ՇՈՊՈՄԱՐԵԱԻԲ
ԸՈ ՔԱՅՇԱՐ ՓԼԱՇԵԱՐ ՕԵ.

Ը. ՇՐԵՐԸ Ե ՇԵՅԵՈՄԱԺ, ԸԱ ԸՇՐՀԱԺ ԱՆ ՇՕՐԸ
ԲՈՐԻԾՈՒՆԵ ՏՈՒՆ-ԲՐԵՅԸ ԱՐԻ ԱՆ ԱՊՊԵՐԻՆ, ԸՈ ՇՂ ՔԵ
ԱՐԻ ԵԱՐԲՊՈՇ ՊԱ ՅՇՈՒՆՅՈՒԼ ՈՂԱՇՏԱՊԱՇ?

Բ. ՕՈ ՇԵՅԵՈՄԱԺ, ՅՈ ՄԵԼԱԺ ԱՆ ՇՏՈՒՆԲՐԵՅԸ-
ՐԻՆ ՅԱՆ ԲՐԻՅ, ՅԱՆ ՈՂԱՇ; ԱՅՐ ՅՈ ՊԵՐՊՈՒՐԻ Ա
ՈՂԱՆ, ԱՆ ՇՕՐԸ ԲՈՐԻԾՈՒՆԵ ԱՅՐ ԱՆ ՔԵԱՇԱՇ, ՇՈՒՆ
ՊՈՐ ԱՆ ԱՅԱԻԺ ՕԵ.

Ը. ՇՐԵՐԸ Ե ԻՐ ՇՈՒՆ Ա ՈՂԱԺ ՈՒՐ ԱՆ ՕՐՊՈՅ ՏՂԸ-
ՇԵԼԼԻՅ, ԸՈ ՅԼԱՇԲԱԺ ՕՈՒՆ-ԲՐԵՅԸ ՆՕ ՕՐՐԼԱԺ ԱՆ
ՇՏԱՀԱՐԵ ՅՈ ԻՇԼԸ; ԱՅՐ Ա ԸԵԱՐԱԺ, ՅՐԻ ԱԲ ԵԱՅՐԼ
ԼԵՈ ՅՈ ԲՐԵՅՅՈՐԻ ԲԱՐ ՕԲԱՊՊ ԱՊՊ Ա ԲՔԵԱՇԱԻԺԻՆ?

Բ. ԻՐ ՇՈՒՆ Ա ՇՐԻ ԱՆ ՎՊԱՐԼ ԸՈՒԲ, Ա ԲՔԱԺ Օ
ՐՇՇԱՐԻ ԱՐԻ ԲՂ ԸՈ ՏԵՐՆԱՄ ԸՈՒԲ, ՅՈ ԸՇԱՐՈՆՀԱԺ
ՏՈՒՆ-ԲՐԵՅԸ ՊՂՇԼԻՐԸՈՆԱՇ ԱԼԼԱՇՇ ՕԵ ՕՐԵԱ;
ԱՅՐ ՊԱՇ ԸՇՐԵԼՅԵԻԺ ՕՐԱ ԻԱԺ ԱՊՊ ԱՄ ՊԱ
* ՇՐԱԺՈՂԵ, ՄԱԺ ՊՂ ՔԵՊՆ ՕՂԸՇՈՒԼ ԱՐԻ ԱՆՔՈՂԵ
ԱՅՐ ԱՐԻ ՐՂՇԸԱՊ ԸՈ ՏԵՐՆԱՄ ՔԵ ՇՂՇԵԱՐՊԱ ՊԱ
ՇՐՈՇԱՐՊԵ.

likewise for those who make not a full confession; or that are not willing to perform the penance which the priest enjoins them.

Q. Is it enough for all these people to knock their breasts hard, and positively promise to do all things that are necessary?

A. It is not enough for the ignorant people who come to confession without preparation, nor for those who by their promises have already deceived their confessor, or rather themselves, unless they be in danger of death, and that such as are ignorant be actually instructed, and duly disposed before they get absolution; for it is not by words or promises, but by works, the kingdom of God is obtained. *S. Mat* 7. 21; *1 Cor.* 4. 20; *Tit.* 1. 16; *Conc. Lat. II., Can.* 22; *S. Carol. Instr. ad confess. ib. Inno. XI.*

Q. What would happen if the director should absolve all those whom he sees to want the necessary conditions?

A. It would happen that this absolution would be of no force nor value; and that both the confessor and sinner would commit a great crime against God. *S. Mat.* 15. 14.

Q. What should be said to the senseless people who would take ill the Confessor's severe sentence or refusal; and would say that they are afraid to die suddenly in their sins?

A. They ought to be made sensible, that far from their receiving any benefit by an absolution given against all rule, it would draw the curse of God upon them; and that God will not abandon them in the time of necessity, if they themselves endeavour to repent and make their peace with the Lord of Mercies. *Jerem.* 4. 14; *Ezech.* 13. 10, 19; *S. Greg. Homil.* 26, in *Evang.*; *Conc. Carth. IV. Can. II. Arelat. Can.* 12; *S. Cypr. epist.* 18.

THE EIGHTH LESSON.

Of Satisfaction.

Q. WHAT is the fifth thing necessary for the Sacrament of Penance ?

A. Satisfaction, that is, a Reparation of the injury offered to God by Sin ; and injustice done to our neighbour.

Q. Can we not make a good Confession without having a resolution of satisfaction according to our power ?

A. We cannot ; for this resolution is absolutely necessary. *Exod.* 22, 1, &c. ; *Rom.* 13. 7 ; *Conc. Trid. Sess.* 14, c. 8.

Q. Is not the punishment due to sin forgiven, when the sin itself is remitted ?

A. The everlasting punishment is forgiven ; but the temporal punishment is not usually forgiven. *2 Kings*, 12. 13. 14 ; *Heb.* 12. 6 ; *Conc. Trid., ib.*

Q. Did not Christ make satisfaction for us ?

A. He did, certainly ; however, his superabundant satisfaction will not avail us, unless we ourselves co-operate with his grace, and use our endeavours to satisfy God *in Christ and through Christ*, who renders our actions agreeable and meritorious before God ; and *in whom we put all our hope and confidence* ; for although our Saviour suffered and *humbled himself to death for our sake*, still we must humble ourselves and suffer *in union with him*, if we have a mind to be *conformable to him*, or to be made partakers of

his Resurrection and everlasting bliss. *Rom.* 8. 17, 18, 29; *Coloss.* 1. 24; 2 *Tim.* 2. 11, 12.

Q. How is satisfaction made to God?

A. By performing the penance enjoined us by our ghostly Father; and also by a voluntary Mortification of the Flesh, by Alms-deeds, Fasting and Prayer; and by suffering patiently all affronts and troubles for God's sake. *Rom.* 8. 17; *Coloss.* 1. 24; 1 *Cor.* 5. 3; *Conc. Trid. ib. &c.* 9.

Q. Have priests power to enjoin us penance?

A. They have, truly; for Christ gave them power not only to loose us, but also to bind us. *S. Mat.* 18. 18; 1 *Cor.* 5. 3. &c.

Q. What do you say of those who find fault with, and blame, their ghostly father for laying a heavy penance upon them; although it be proportionable to their transgressions, and in their power to perform it?

A. I say, they do a great wrong to the ghostly father; and that it is likely they know not what is good for themselves.

Q. Why do you say they wrong the ghostly father?

A. Because it is certain, that he is bound to enjoin a penance proportionable to the sins and evil inclinations of the penitents, in order not only to preserve him from relapsing into the same faults, but likewise to punish past offences; and in case he were too indulgent or easy to the penitent, he would become partaker of his sins. *Conc. Trid. ib.; Catech. Conc. Trid. de satisfact.*

C. Երեւո՞ք քա ղԵլլիք, չրի Եօրաիւի ղա՞ն Եքալ
բլօր ա՞ն Երեւո՞ն Ե իր մալէ ծօն Եքալ ?

Բ. Ալիք աղ ԱծԵար չրի Եարի ծօն Զօ մօր
Օլէ՞նալլ ծօ ծերնաի, մալլե ղե Զմարալ Ծե,
ալիք Լեօլի-ճիօն ծօ ծերնաի աղ րա շճօլլ-րօ
ալիք Տօն ա ճՅօնաԾ, յօնա աղ Քլօնիւր ա ծլլէ՞նալ
ծօն, ծ'բլանչ ա ծԵլիւծ ՔիւրիճաԾօնա. Եալլիք
րի, իր մօր Եօլլեար Ելէ՞նաիւի Ալէլլիք օլլե-
աիւնա՞ն, Եօլլալլալլա՞ն Երի ա ճԵրի՞նա ալիք ա
ճԵօլլեւո՞ն, աչր Երի ա ճԵրիւնչէնա ալիք Ալէլլիք
Ելօլլալլալլ, աչր ալիք ծալլալլալլ Ելօլլալլալլ.

C. Աղ մօր աղ ԵաԾաԾ ճաղ աղ Ելէ՞նաիւի
Ալէլլիք ծօ Եօլլալլալլալլ ?

Բ. Եր մօր; ծօ Ելլիք ծօ Եքալ ծ'բլա՞նչ օլլալլ
“ Եօլլալլ Եր յօլլալլալլ ծօ ղ Ալէլլիք ծօ ԵաԾալլ
“ րալլալլ;” աչր ճօ ծԵրճէնա Ալլալլալլ ծօ Օլլա,
աղ Եաղ ղա՞ն ղիօլլալլ րիալ ծօ ղ Օլլա Եալլալլալլ,
Եար յօնալլ Ծե.

C. Ելլալլալլ ծօ ղի՞նալ Լեօլի-ճիօն ղիք աղ
ճԵօլլալլալլ ?

Բ. ղե Եալլալլալլ, ղօ Եալլալլալլ րաղ Օլլալլալլ
Ծօ ղի՞նալ ծօ աղ ա Ալլալլ, աղ ա Ալլալլ, ղօ աղ
ա Ելլալլ.

C. ղա՞ն Եքալ Ալլալլալլ ալիք Ելլալլ աղ րաղ Եալլալլ,
Ծօ Եօլլալլալլ Երի Եար ծօ ղ Եալլալլալլ ?

Բ. Ա Եա. յօլլալլ, Լօլլալլ.

ԱՆ 9. ԼԵՅՅՅՅՅՅՅՅ.

Ծօ ղ Լօլլալլ.

C. Երեւո՞ք իր Լօլլալլ աղ ?

Բ. Ա Եա Ելլալլալլալլ ղօ Ելլալլալլալլ ղ Ալլալլալլալլ
նալլալլ ղա Եալլալլալլ, Երի մալլալլալլ ղիւղ ղա Քլաղ
ալլալլալլալլ, ա Եա ծ'բլա՞նչ օլլալլ ղիւղ աղ րա

Q. Why do you say that it is likely they know not what is good for themselves?

A. Because it is much better for them to endeavour, with God's grace, to make satisfaction in this life for their sins, than to undergo the punishment due to them, in the *fire of Purgatory*. Moreover, a proportionable and wholesome penance greatly contributes to put them upon their guard, and to preserve them from *fatal relapses, and from eternal damnation*. *Conc. Trid. ib.*

Q. Is it a great sin not to perform our penance?

A. It is ; because we are obliged to bring forth *worthy fruits of penance* ; and that God is despised, when the ghostly father, who represents him, is not obeyed. *S. Mat. 3. 8 ; S. Luke, 10. 16 ; 1 Thess. 4. 8.*

Q. How is satisfaction made to the neighbour?

A. By Restitution, or a reparation of the hurt done to him in his goods, in his credit, or reputation. *Rom. 13. 7.*

Q. Are there no means in the Church, which help us to satisfy the Divine Justice?

A. There are, to wit, Indulgences.

THE NINTH LESSON.

Of Indulgences.

Q. WHAT is an Indulgence?

A. It is a gift or grace from the superiors of the Church, whereby we receive the remission of the temporal pains, which we are obliged to

ԵՏօջալ-րօ, ո՞ն ան րա ԵՏօջալ օլե, ար Տօն դա
 ԲԹԵԱՐԺԵԱԾ ԺՈ ՄԱՐԺԵԱԾ ԾՆՆՊ ԵՐԷ ԴՅԱՐԱՄԱՊԵ
 ԴԱ ԿՂԵՐՈՅԷ.

C. Զո՞ւն է դա՞նց մարտեալոյն առ Լաւ-լոյճած չա՞նք քե
թեա՞նք ծննդոյն ?

F. Nj maiceann dhínn aít an Phian airm-
 riorda amháin; óir ní ar maicead a riamh rzyr
 ní maicfeidear go bráic Uoln-peacac marbtea
 d'Uoln-neac, tar éir baipid, zan Ooilgear
 Croide fa éitlim an; azyr fór zan Rín fíim-
 neac a beata do learyzad ó rin amac.

C. Ան մայժեան չա՛հ քե լոջած ու Բլանտա
այրիւրծա չօ հլոմլան, ո՛՞ժ ա ծլճժեար ծ'ար
բժեացալծի՞ն?

Բ. Պալէժ, զո ուրի բօրնօրն զա յՕլաճալլեաժ,
 զար Լաղ-Լոճաժ է; զորա զժ եաժ, զի զալլեաղ
 զժ Ըղժ զո զա Բլաղալլ.

C. Ան բաւանդ մար ըլի աղ Բաշկըր ըլիո՞ծ
Հօրը-հորթը ո՞վ ծերեմք, աղ տա՞ծ ո՞վ ելլի ի Հա-
նգած ծիրո՞ք ?

[illegible]

undergo either in this world, or in the other, for the sins which are forgiven us by the sacrament of penance. 2 Cor. 2. 6, &c. ; *S. Jo. Chrysost. Hom. 4, in Epist. 2 ad Sor.* ; *S. Ambros., lib. 2, de Pœnit. c. 7* ; *S. Pacian, Epist. ad Sympron.* ; *S. Cypr. lib. de Lapsis, &c.*

Q. Does not a Plenary Indulgence remit us all our sins ?

A. No ; it remits only the temporal punishments ; for no mortal sin ever was, or ever shall be forgiven to any one, after baptism, without a hearty sorrow for having fallen into it ; and likewise without a firm purpose of amending his life for the future. *Conc. Trid. Sess. 14, c. 4.*

Q. Does every Indulgence release entirely the temporal punishments due to our sins ?

A. It does, according to the generality of Divines, if it be a Plenary Indulgence ; but if it be not, it remits only a part of the temporal punishment.

Q. Does the Church therefore exempt us from making satisfaction, when she grants us a Plenary Indulgence ?

A. Not altogether ; for our Holy Father the Pope commands us to give alms, to fast and to pray devoutly ; we are likewise obliged to perform diligently and piously the penance which our ghostly father enjoins us ; and to make satisfaction, or restitution, to our neighbour in his goods and reputation according to our ability. Moreover, as nobody knows whether he has the necessary conditions for gaining the Indulgence, the prudent Christians do, at the same time, endeavour to make satisfaction for their sins. *Card. Bellarm., c. 12, de Indulg.*

C. Կա՛նք ԲՐԷԼ ԲՈՐ Ը՛ՐԲԱՇԱԽՈՐԿՈՒՄ ԲՆԻ Ե՛ՐԵՐ
ԱՅՈՒՄ ԾԻԱ ԾՈ ԴՐՈՂՅԱԾ ԱՅՐ ԾՈ ՄԻԱՐ ԶՈ ՊԵՅԵ ԱՆ
ԵՐ ?

Բ. Ա՛Ն Ե՛Ր ԶԱՆ Ա՛ՄԻՐԻ ; ՕՐԻ ԱՇԽՈՂԵ ԾԻԱ ՕՐԻՄ,
“ ԾԻՇԵԱԼ ԾՈ ԾԵՐՆԱԻՄ ԱՐԻ ԾՐԼ Ե՛ ԲԵԱՇ ԲԱ ԾՈՐԱՐ
“ * ԵՐԻՄԱՆ, ԱՆ ԵԱՇԵԱ ԲԻՐՈՒՊԾԵ ԾՈ ԴՈՇԻՐՅԱԾ
“ ԾՐԻՄ ԲԵՐՄ ՄԱՅԼԵ ՄԵ ԲԱՐՇԵԱՐ ԱՅՐ ՄԵ ՇՐԻՈՇ-
“ ՊՐՅԱԾ,” ԱՅՐ Ե՛ ԲԵՐՄ ԾՈ ԶՐԱԾՈՐՅԱԾ ՄԵ ԱՐ
ԶՇՐԻՈՇԵ ԶՈ ԽԼՈՄԼԱՆ, ԱՅՐ ՕՐ ՇԻՈՒՄ ԶԱՇ ՎԵ
ՆԵՂԵ. ՕՐ Ե՛ ՇԻՈՒՄ ԲՈ, “ ԵՐԾ ԾՈՐԻ ԶՐԻ ԲԻՐ-
“ ԱՇԽՈՂԵ ԵԱՇԵԱ ԱՆ ՇԻՐԻՈՐԾՐԾԵ ԱՐԻ ԵԱԼԱՒ.”

C. Ա՛Ն ԲՈՐԱՄՄ ԼԱՆ-ԼՈՅԱԾ ԲԻՄՈ Օ ԾՈՒՄԼԻՈՆԱԾ
ՊԱ ՊԱՇԵԱՆԵԱԾ, ԱՅՐ Օ ՏՄԱՇԵՐՅԱԾ ՊԱ ՊԱՒԻ-
ՄԻԱՆ ?

Բ. Ե՛Ր ԾԻՇ-ՇԵՐԼԼԻՅԵ ԱՅՐ Ե՛Ր † ՄԱԼԼԻՅՅ Ե՛ ՄԱԾ
ՊԱ ՄԵԱՐ, ԶՈ ԲՈՐԱՄՄ ԲԻՄՈ Օ ՇԵԱՇԵԱՐԻ ԾԻՈՅ ; ՕՐԻ
Ե՛Ր ԲԻՐ ԱՅՐ Ե՛Ր ԲՈԼԼԱՐ ԱՐ ԵՐԱՇՈՒՄԻ ԲՈՒԼԼԵՐԻ ԱՆ
ՏՐԻՈՒՄԻ ՆԱՐԻՄ, ԶՐԻ “ ԾՈՅԱԾ ԱՅՐ ՇԱՇՐՅԱԾ
“ ԵԱՇԵԱ ԱՆ ԾՐԻՄ ԱՐԻ ԵԱԼԱՒ” ; ԱՅՐ ԲՈՐ Ե՛Ր
ՇԻՄԵ, ՊԱՇ ՄԱՇԵԱՐԻ ԱՆ ԲԵԱՇԱԾ ՊԱ ԱՆ ԲԻԱՆ
ԱՐՄԻՐԻՈՒԾԱ ԾՈ՛Ն ԾՐԵԱՄ, ՄԵ ՊԱՇ ԲՆԻ ԾԱ ՄԻՐԻՅ
ԱՆ ԱՒՄՐԻՐԻ ԱՆ ԼՈՅԱԽԻ, Ե՛ ՊԱՐԻ, Ե՛ ՏՈՅԱԼ ԱՅՐ Ե՛
ՏԼԱՄԵ ԾՈ ՇԱՇԵԱՒ ԾՈ ՄԵՐԻ ՕԽԼԻՅԵ ՕԵ ԱՅՐ ՊԱ
ԽԵԱՅԼԻՐԵ.

C. Ա՛Ն ԵԱՐԻՇԵԱ, ԶՈ ԲՐԷԼԻԾ ԵՐԻԱՇԵԱ ԱՅ ԱՆ
ԵԱՅԼԻՐ ԼՈՅԱԾ ԾՈ ԵԱԵԱՐԻՄ ԱՄԱՇ ?

Բ. Ե՛Ր ՄՈ ԵԱՐԻՇԵԱ, ՕՐԻ ԾՈ ԵՐՅ ՇՐԻՐՈ ՊԱ
ԵՐԻԱՇԵԱ-ԲՈ ՕՐ, ԱՆ ԵԱՆ Ե՛ ԾՐԵԱՐԻ ; “ ԶԻԾ Ե՛
“ ԱՐԻ Ե՛Ր ՆԵՂԵ ԾՈ ՇԵԱՆԶԱԼԵԱՐԻ ԱՐԻ ԵԱԼԱՒ,
“ ԵԼԱԽ ԲԻԱԾ ՇԵԱՆԶԱԼԵԱՐԻ ՆԵԱՒ ԱՅՐ ԶԻԾ Ե՛
“ ԱՐԻ Ե՛Ր ՆԵՂԵ ԾՈ ԲՅԱՐԼԻՇԵԱՐԻ ԱՐԻ ԵԱԼԱՒ, ԵԼԱԽ
“ ԲԻԱԾ ԲՅԱՐԼԵԱՐԻ ՆԵԱՒ.”

C. ՇԻԱ ԱՐԱ՛Ն ԵԱՅԼԻՐ, ԱՅ Ե՛ ԲՐԷԼԻԾ ԵՐԻԱՇԵԱ
ԼՈՅԱԾ ԾՈ ԵԱԵԱՐԻՄ ԱՄԱՇ ?

* ԵՐԻՄԱՆՅ,

† ՊԱԼԼԻՅԵ.

Q. Are we not also obliged to be resolved to satisfy and serve God until death ?

A. We are, undoubtedly ; for God commands us to *endeavour to enter in at the narrow gate, to work our salvation with fear and trembling,* and to love him with our whole heart ; and above all things, moreover, the life of a Christian, upon earth, *ought to be a perpetual penance.* *S. Luke, 13. 24 ; Phil. 2. 12 ; S. Mat. 7. 13 ; Conc. Trid. Sess. 14, c. 9.*

Q. Does a Plenary Indulgence free us from fulfilling the commandments, and from subduing our disorderly passions ?

A. It is unreasonable and damnable to say or think that it exempts us from either of them ; for it is certain and manifest, according to the express words of the Holy Ghost, that *man's life upon the earth is a warfare* and temptation ; and it is also certain, that neither the sin, nor the temporal punishment, is forgiven to those who have not a *sincere resolution* at the time of the Indulgence, to employ their goods, their life, and their health according to the law of God and of his Church. *Job, 7. 1 ; S. Mat. 3. 8, 9, 10 ; Gal. 5, 24 ; 1 S. Jo. 3. 14.*

Q. Is it certain, that the Church has power to grant Indulgences ?

A. It is very certain ; for Christ gave her this power, when he said, *Whatsoever you bind on earth, shall be bound in Heaven, and whatsoever you shall loose on earth shall be loosed in Heaven.* *S. Mat. 18. 18 ; Conc. Trid. Sess. 25, Decr. de Indulg.*

Q. Who are those in the Church that have power to grant Indulgences ?

F. Ա շա՛յն Երմաճեա աչ նա հԵարծաշա՛յն Երծ ծո՛յծ ծո չա՛ծալիւ ամա՛ծ; ա՛ճ ա շա՛յն Լա՛նԵրմաճեա աչ ա՛յն ԲԲաբա չա՛ծ ԿԼԵ Լո՛ջած ծո չա՛ծալիւ ըած, ծո ըէ՛լի չեալլա՛մնա Շիւփօրծ ծո ԲԷաճա՛ր յա՛մնժա քա՛յ ԼԵ՛ժ.

C. Երո՞ղար ծո մա՛լտեար ա՛յն Եաշկը Բլա՛նԷա նա ԲԲԵաճա՛ծ քե՛ար ա՛յն Լո՛ջած?

F. Աչ չա՛ծալիւ Տօ՛ճալի ո՞՞ Շա՛լիԷ “Պհօր-
“ Իբա՛յծ աչր Պհօր-ԼԵա՛լԷաճեա ԵՕՏԱ
“ ՇՆԵՕՏՈ” աչր նա Նա՛մ, ծա յՇօր՛նտեար
“ Օրի՛նժիԷ նա հԵաշկը, ծէ՛ղի չօ քալա՛ր.”

C. Երե՛ծ ի՛ր շօրի ծո ծե՛ղա՛մ, շրմ ա՛յն Լո՛ջալծ ծ’բա՛ջալ?

F. Ո՛յ քօլալի չա՛ծ Ո՛յ ծրծա՛լտեար ա՛յն Եաշկը ծա շա՛ծ քի, ծո ծե՛ղա՛մ չօ ծր՛նաճեա՛ծ քալ՛ծեա՛ծ, ծո ըէ՛լի Նո՛ն նա հԵաշկը; աչր ա ծե՛ժ ալի Տա՛լծ նա յՇնա՛ր.

C. Երե՛ծ ք’ա՛ր ա՛ծ էլ՜յօն ծո ՆԵա՛ծ ա ծե՛ժ ալի Տա՛լծ նա յՇնա՛ր, շրմ Շա՛լիԷ ա՛յն Լո՛ջալծ ծ’բա՛ջալ?

F. Շօ Էրի՛ջ յա՛ծ մա՛լտեար ծէ՛ղի ա՛յն քիա՛ն ալմրօրմո՛ւծ, ծո շալլԵա՛մար ալի Տօ՛ն ա՛յն քԵաճա՛ծ, ա՛ճ շա՛ր էլր ա՛ր Տի՛ծճա՛նա ծո ծե՛ղա՛մ քԵ Օլա.

C. Ան քԵլօրի ծո’ն Օրի՛նջ յա՛ծ Էքլ ըլլա՛մ ա Լա՛ճալի; աչր ծո շրեար ա յՕլԷ ԲալրիԷն ալի շալիԷ, ա՛յն Լո՛ջած ծո չո՛ծօր՜ջած ա՛յն Ամ օլԵ?

F. Ի՛ր քԵլօրի ծօլծ չա՛ն Ամալր ա՛յն Լո՛ջած ծա յՇօր՛նտեար ԵրԵլԵ, ծո չո՛ծօր՜ջած, մա ըլլա՛մքի՛ծ լա՛ծ քԵլն շա՛լտե մար ի՛ր շօրի, ծո ըէ՛լի Շօմալը ա՛յն ՕլԷ ԲալրիԷն.

C. Երե՛ծ է ա՛յն Ո՛յ ծրծա՛լտեար ա՛յն Եաշկը, շրմ ա՛յն Լո՛ջալծ ծո չԼա՛ճ չօ շալիԷա՛ծ?

F. Օրծա՛լ քի Ալ՛նլա՛լ քիլո՛ղեա՛ծ, ԲալրիԷն, Շօմալեա՛ծ աչր ՇԵա՛ջօլԷա՛ճա ալլա՛լտե օլԵ ծո ծե՛ղա՛մ չօ ծր՛նաճեա՛ծ.

A. The Bishops have power to grant some of them; but the Pope hath full power to grant all Indulgences, according to the promise made by Christ to Saint Peter in particular. *S. Mat.* 16. 19.

Q. How does the Church, by Indulgences, forgive the punishment due to sinners?

A. By applying liberally to us the benefit or fruit of the *superabundant satisfaction and merits of Jesus Christ* and of the saints, which is called the *treasure of the Church*. *1 Cor.* 1. 30; *Colos.* 1. 24; *Conc. Trid. Sess.* 21. c. 9.

Q. What ought to be done to gain an Indulgence?

A. It is necessary to perform diligently and devoutly, according to the intention of the Church, every thing that she orders for that purpose; and to be in the state of grace. *1 Cor.* 13. 1, 2, 3; *Car. Bellarm.* c. 13, *ibid.*

Q. Why is it necessary that one should be in the state of grace, in order to gain an Indulgence?

A. Because the temporal punishment due to us for sin, is not remitted us until we have made our peace with God. *Job,* 9. 4; *Rom.* 5. 1; *Bellarm.* *ibid.*

Q. Can those who are not actually prepared, and that are put off or delayed by their ghostly father, gain the Indulgence at another time?

A. They can undoubtedly gain the Indulgence called *jubilee*, if according to the directions of the Confessor, they prepare themselves for it, as they ought.

Q. What does the Church command, in order to receive the Indulgence with benefit?

A. She orders us to repent sincerely, to confess, to communicate, and to perform diligently certain other good works.

Q. What is the intention of the Church in granting Indulgences?

A. Her intention is to assuage the wrath of God; to make him satisfaction for our sins, by applying the merits of Christ to us; and to obtain grace from him both for us, and for the whole Church.

Q. What benefit ought we to reap from this exposition of Indulgences?

A. First, we ought to make a great account of Indulgences. 2. To render thanks to God for having given us such easy means of applying to us the merit of his most precious blood. 3. To endeavour to receive Indulgences as often as possible; particularly at the hour of death, in order to be freed from the fire of purgatory. 2 Cor. 6. 12.

THE TENTH LESSON.

*Of the Defects which render Confession void,
and of the manner of repairing it by
a General Confession.*

Q. WHEN is a Confession void?

A. When any of the five conditions necessary for receiving the Sacrament of Penance, lawfully, is wanting.

Q. When has one reason to fear that his confessions are void and of no effect?

A. When he has not shunned the immediate occasions of sin; and has not used either diligence or endeavours to amend his life, or to

նա ասի ծախշար ան Շիրօրծո՛ւն զՅր և չալլաւ
բէյն ծ'թօժկոյն.

C. Ան եքիւ Ոյ ասի Բլօ՛ւ ելե, ար Շիւր Ամբար
Ծօ Ուս, յա՛ն յա՛ն Ուս ասի յա Քօլլօլօլի՛ն Ծօ
լլոնե?

Բ. Ա ռա; յօժօն, ան ռան յա՛ն յԾարնա Տլօ՛ւ-
ճալն յե՛ն յա Ումիւն, ո՞ն յե՛ն յ'Եարճարալծ; ո՞ն յա՛ն
յԾարնա Ալլօլօ և չԵւն յա Շօմարան, զՅր և
ասի և Շրմար.

C. Շրեւ յ ան մեօժալն յա՛ն ռա՛ն Լե ար ան
բէյն յա Ծիօ՛ւ Քօլլօլօլիւն Ծօ Լարշա՛ն?

Բ. Քօլլօլօլն մալ՛ն Եա՛ն.

C. Շրեւ յր Շօլն Ծօ ծերնալն Շրշե ռլն?

Բ. յր յա՛ն ռա՛ն յա Քօլլօլօլիւն Ծօ Շրալծ
Շօլն ծ'ալ՛ն ծերնալն, զՅր չա՛ն Լօ՛ւ ծա յալծ օր՛ն
Ծ'լլոլլոլն Ծօ յ Օլծ Քօլլօլօլն; զՅր չա՛ն Ոյ, ծա
նՕլլոլծօ՛ւն ռե, Ծօ Շօլմլոնա՛ն.

C. Շլոնար յր բէյն Ծօ Ուս ան Քօլլօլօլն
Եա՛ն-րօ Ծօ ծերնալն չօ ծօլճարնիւ, ռալլԵա՛ն?

Բ. Ոյ քօլալն Ծօ ծլ ան Ուալշնար, զՅր և
լա՛ն Ծօ ռօլլոն և չԾօճալծ Ծօ ռեյն Եւշրա՛ն-
Լա՛ն յա յշօ՛ւն չօ Ծօ յա և Լալն; զՅր
նա յլոնա՛ն յոն ար Շօլմիւն ռե.

C. Շրեւ ելե յր յԾերնա Ծօ Ուս?

Բ. Ոյ քօլալն Ծօ Ալմրլն Ծօ չԼա՛ն, ոյ Լա յա
Ծա Լա; ա՛ն ան Ալմրլն և ռա յա՛ն ռա՛ն Շրմ և
Շօշրալն Ծօ ռշմա՛ն չօ չլլոն, Ծօ ռեյն յա
Րոնա, ասի ար Լալմար յրար; զՅր Ծօ ռեյն
Լմճա՛ն ո՞ն ռեյն Ալճարնա՛ն Օ՛ւ զՅր յա
Եալշիւր, զՅր յա Եալալծօ՛ւն մարնա.

C. Շրեւ ելե քօլ յր Շօլն Ծօ և ծերնալն?

Բ. յր Շօլն Ծօ Շօլար ան Տլօլալծ Ուլմ ծ'լալ-
ն Ծօ Խլմալ ծ'նա՛ն, Շրմ չօ Եալալծօ՛ւն
ռե և Շլոնա: ռալ ևլ յա Խլմալշե-ր, ռալ-
լլօ չօ ծ'նալլա՛ն Շօլմիւն չօ ասի յա Շօլմա՛ն-
նալծ, Ծօ Շալ՛ն ռե օ Ալմ չօ Խլմ, զՅր օ Ալ՛ն չօ

learn the duties of a Christian, and of his proper calling. *S. Carol. Instr. ad Confess.*

Q. Is there any thing else which gives one room to doubt that his past Confessions were of no effect?

A. There is, to wit, when he has not made peace with his enemy or adversary; or has not made restitution of his neighbour's goods when in his power. *Rom. 3 c. 17 v., 13 c. 7, 8, v.; Conc. Later. 2, Can. 22.*

Q. What are the necessary means whereby bad confessions can be repaired?

A. A good General Confession.

Q. What ought to be done to attain it?

A. It is necessary to renew the past confessions, and to let the ghostly father know all the defects thereof; and to fulfil whatever he will order.

Q. How is one to make this General Confession with order and benefit?

A. He should retire to a private place, and divide his life into parts, according to the variety of the affairs he has been engaged in; and of the places of his abode.

Q. What else is he to do?

A. It is necessary, he should take time, not one day or two, but the time that is necessary for examining closely his conscience according to the division we spoke of above, and according to the extent of the commandments of God and the Church, and of the deadly sins.

Q. What else is he to do?

A. He ought, humbly and diligently to beg the light of the Holy Ghost, that he may see his faults: after this prayer, let him earnestly endeavour to call to mind the companies which he frequented from time to time, and from place

to place ; and in what, and how often, he transgressed the law of God.

Q. What else, lastly, is he obliged to do ?

A. Let him, as well as he can, sum up in his memory, or write down, if he be a scholar, the kinds and number of all his sins : let him beg mercy of God : and let him stir himself up to great grief and sorrow for them ; let him firmly resolve to amend his life : let him confidently approach the throne of mercy, in order to obtain pardon for all : and let him devoutly perform the penance which shall be enjoined him.

THE ELEVENTH LESSON.

Of Extreme Unction.

Q. WHAT is Extreme Unction ?

A. It is a Sacrament instituted by JESUS CHRIST ; which enables us to overcome the wiles and temptations of the Devil, at the hour of death, and likewise helps us to die well. *S. Jam.* 5. 13, 14, 15.

Q. Does not this Sacrament sometimes restore corporal health to the sick person ?

A. It does, when it is expedient for the salvation of his soul. *S. Mark*, 6. 13 ; *S. Jam. ibid.* ; *Conc. Trid. Sess. 14, de Extre. Unct.*

Q. How ought one to prepare himself for this Sacrament ?

A. He must confess, if he be in mortal sin ; he ought also to make an act of Contrition at the time he receives it ; and to beg of God to forgive

շլագած; ԳՅՐ Պալէամար Ծ'լարուած Գլի Օհլա
ան լոճա Քեպալծի, Ծո լոռիծ թէ թէ չա՛ն Բալլ
Գլի Ե ՇԽրէար Օլա.

Շ. Շլոռար իր շօլի Ծո'ն իրիշի, Ծո Բլոյ Ե
Լաճար ԳՅ Քլոժժալի յա Տաքամարտե-լի, լաժ
թիւն Ծ'լոմճար ?

Բ. Իր շօլի Ծօլի Քլիւ Ծո լաճարտ Ծ'լլարալճ յա
Խաշլիւր; ԳՅՐ ճի՛ն Գլի Ե Եարլան; յա Ծլալծ
լի, իր շօլի Ծօլի լոռարաճ օրճա թիւ, ԳՅՐ Ե
Խաճոնշաճ Յր ծլոմբար Ե Տաճալ-լո, ԳՅՐ
Ե Բոլալի Ծօլի լաժ թիւ Ծ'լլարաճ, լոռիւ Քաւ,
Շր յա Տլոռարաճաճա.

Շ. Շա Խալ իր շօլի Ե Օլա ծիճարաճ Ծո
շլագած ?

Բ. Քն չա՛ն Յալ լոռաճարաճ: շլաճ յի
շօլի Ե լաճարտ Ծո Քալճարալի, Ծ'լաճալի, յո
Ծո Լրճ լոռ-Խլ.

Շ. Քն շօլի լոռաճ թէ Խալի յո թէ * Խաշ-
լալալճ Ե Խալ ?

Բ. Ո՛ր շօլի; Ծի իր լալիճի Յո լոռ Ծո'ն
Եարլան Ե Տաքամարտե-լի Ծո շլագած, Ե լա
Ե լալ Քալլ, Շլալ ԳՅՐ Շրիւ Գլի Շր Ե
թիւ Ծ'լլարաճ Շրճի, լալ իր Շր, լոռ Ե
շլագած Յո լալ, Երաճաճ.

Շ. Օա Յալլաճ Քաճ Ե † լլալալ, ԳՅՐ
Ծ'ա Խիճ լի յա Խիճ լի Քալլ լի Ծո ծը-
նալ; Շր իր շօլի Ծօ Ե ծընալ ?

Բ. ծընաճ թէ Յիլ Օլլալի, յո Շրիւ-
Խիլի Քա յա լոռալի; ԳՅՐ լաճ Շոռալ
լաճ, Յր Քալ լի Քալէամար Ծ'լաճալ լոռա,
ԳՅՐ Ե Օլա ծիճարաճ Ծո շլագած.

Շ. Շա լաճ Ե շօլի Ծի յա լալլալալալ-լի
Ծո շլագած ?

* Խալաճա.

† լլալալ.

him the sins, which he hath committed by every organ or part that is anointed.

Q. How ought those to behave themselves who are present at the administration of this Sacrament ?

A. They ought to be attentive to the prayers of the Church, and to pray for the sick person ; they should afterwards enter into themselves, and consider the frailty of this life, and the great need they have to prepare themselves, betimes, for eternity.

Q. At what time ought the Extreme Unction be received ?

A. In every dangerous sickness : yet it ought not to be administered to infants, fools, or to such as are always mad. *Conc. Trid. Sess. 14, de Extr. Unct.*

Q. Is it fit to wait until the hour, or agony, of death ?

A. No ; for it is much more profitable for the sick person to receive it whilst he has leisure, reason, and memory, to prepare himself for it as becometh, than to receive it late and unseasonably. *Conc. Mediol. 1, sub S. Carol. part 2, page 12 ; Catech. Conc. Trid. part 2, tit. de Extr. Unct.*

Q. Suppose one had lost his speech, and could not therefore confess his sins, what ought he to do ?

A. Let him make an act of contrition or sorrow for his sins, and give signs that he hath a desire to obtain the forgiveness of them, and to receive the Extreme Unction.

Q. From whom ought we to receive this Sacrament ?

F. Լլած հՏաշարտ ան քարնայրժե, ո՞՞ ղած հՏաշարտ ասի Բլոժ օլե, ղե նա Շhead-րան, մար քեթրի Է.

C. Շլոմար Ծօ քրլոժտար ան շՏաքամքտ-րի?

F. Աղշալժ ան Տաշարտ ղե հՕլա շօրքեաշէա նա Տհե աշր նա Բոլլ Էլե Ծօ քրեարժալար Ծ'ար շՇերժաժալժ Կօրքօժա, աշ ղաժ: "Շրեք ան "Աղշաժ ղաժէա-րօ աշր քրե նա էրժօալքե ղօ " * շօքրքաժ քեյն, շօ մալէժ ան Շլշեարնա Ծտ " շաժ քեաժ, ծա ղՕեարնալ ղե Ծօ Ղաժար." Աշր մար րլն Ծօ նա Շերժալժ օլե.

C. Շա մեյժ Շերժաժ Կօրքօժա ան?

F. Ա շհշ, յօժօն, Յլաժ, Բալաժ, Բլար, Էլր-Ծեաժ աշր Ամարտ.

C. Շրեք քա ղԱղշտար նա Բոլլ րժ տար Բալալժ Էլե ան Շօրք?

F. Ծօ Բրլշ շր քրե ար շՇեաժաժալժ Կօրքօժա յր Շլօմարքե Ծօ քեաժլշեամալժ.

C. Շլոմար յր Կօլն Ծօ'ն Էարլան Է քեյն Ծ'լօմ-ժար տար Էլր ան Օլա ծեյժեանաժ Ծօ Յլաժ?

F. յր Կօլն Ծօ շան Է քեյն Ծօ Բրալքեաժ քարժա քա Ղեթլժ քաշալա; ա Բեյժ քօլշլԾեաժ աշր քեյն ղե նա Նլժ Քրեարժալ; աշր ա էօլ Ծօ շր ղե Շօլ ՕԷ, ան շաժ րե Ղլ; ծր "մար Բեօ ղօ "մարժ ծհոն, յր Էլր ան Շլշեարնա րլոն."

C. Շրեք օլե յր Կօլն Ծօ ա ծերնալ?

F. յր Կօլն Ծօ շաժ ա մալքեան Ծ'ա Բրլոշ աշր Ծ'ա Աքրլր, Ծօ շալքեան ղե հլլրնշ, ղե Տմրալոլշլժ ծլաժա; ղե Բրեյժ ԲրԾեաժր ղե Օլա, քա քօժար նա Տաքամքտ-րի Ծօ էաժարտ Ծօ; ղե Բրեաժնշաժ ասի ան մԲար աշր ասի ան շՇօր-րԾեաժ; ղե շր ա մրնլշլքե շօ Էլր ա ԾՇրօ-ժալքե ՕԷ աշր ա շՇերժաժ յՕՏԱ ՇՂՅՕՏՕ ասի ա քօն.

A. From the parish priest, or from another priest, with his permission, if it be possible. *Catech. Conc. Trid. part 2, ibid ; Conc. Mediol. 5, sub S. Carol, part 1, tit. ult.*

Q. How is this Sacrament administered ?

A. The priest anoints with *consecrated oil*, the eyes and the other organs of our corporal senses, saying: *By this holy anointing, and through his own most tender mercy, may the Lord forgive thee every sin thou hast committed by seeing, and so of the other senses.*

Q. How many corporal senses are there ?

A. Five ; to wit, Feeling, Smelling, Taste, Hearing and Seeing.

Q. Why are those parts anointed rather than any other part of the body ?

A. Because it is by our corporal senses we sin oftenest.

Q. How ought the sick person behave himself after receiving the Extreme Unction ?

A. He ought to trouble himself no more with worldly affairs ; to be patient and mild to those who serve, or attend him ; and to conform his will to the will of God, in all things ; for *whether we live or die we are the Lord's . Rom. 14. 8.*

Q. What else ought he to do ?

A. He ought to employ the remainder of his strength and time, in prayer and godly thoughts, and in actions of thanksgiving to God, for having given him the benefit of this Sacrament ; in meditating on death and eternity ; in putting his entire confidence in the mercy of God, and in the sufferings of Jesus Christ, for his sake. 1 *S. Peter, 4. 2.*

ՁԱՆ 12. ԼԵՅՅՈՒՆՈՒՆ.

Ծօ հՏաքամյնէ աղ * Օրո՞ծ Շօյրքեաշէա.

Ը. Շքերձ իր Օրո՞ծ ո՞՞ Յրաձա Շօյրքեաշէա աղ ?

Բ. Ա շա Տաքամյնէ, ծօ իւր Շրմաճէա աշր Յրաթա ծ'օրալ չօ ծաշա, աշր իւր յա Տաքամյնէաձա աշր իրաճար Ծէ ծ'քոժօժաձ չօ ծ'քնաճէաճ, քնալծէաճ.

Ը. Շա ղա՞ ղա՞ ղ ՇՅՅ յա Շրմաճէա-րօ ?

Բ. Աձ Շիւրժօ, ո՞՞ ծօ շրճ ղա՞ ղա՞ ղա՞ ղ ծ'քն ծօ յա հԱրժալի, ղալլէ ղե հԱՅժարնար աշր Ալէնէ ղ ծՇաճար ծօ ծալի՞ ղե ղե.

Ը. Շա քնօժօլ, ո՞՞ իւրքար աղ շՏաքամյնէ-րէ ղա՞ ղա ?

Բ. Բարձր ղալի.

Ը. Շա ղէ՞ծ Շօյրճօլ ղ ղաճէաճ ծօ՞ն Շէ, ղ ղա՞ ղա՞ ղ, աղ շՏաքամյնէ-ր ղ ճլաճ ?

Բ. Իր յօձա ղա՞ ; ղէ ղ ղօ ղաճէաճ ծօ “շրճ քնօնօլիճլլ” ծօ իւր ղալլէ.

Ը. Շքերձ է աղ շքերձ Շօյրճօլ ?

Բ. ղ ղօլալ ծօ, շր ղա՞ է Շա, ո՞՞ Բար յօնալ ծէ, ծօ ճօլքար ղալ ; աշր “նա՞ ղա՞ ղ “շէաղ ղէն ծօ շօլքար աղ ճալլն ղալլէ-րօ ; “օլ ղալ իւր աղ Տալլէալլ, շր ղէ ղա՞ ղ “ծէլ ղա՞ ղ ղա՞ ղ աղ ղՇօլր չօ Շրօ ղա “ճալլէ, ղէ ղէլ ղալ ղ ծա՞ ղ ղ, ղ “ճալլէ է աշր իւրալլէ.”

Ը. ղա՞ ղօլ, չօ իւր Բօն ղօլ ղալ ծլ ղալ աղ Բալլէ ?

Բ. ղ ղօլ ; օլ ղ ղօնալ ղա՞ ղ Շա ծօ

THE TWELFTH LESSON.

Of the Sacrament of Holy Order.

Q. WHAT is Holy Order ?

A. It is a Sacrament which gives power and grace to clergymen to offer holily the sacrifice of the Mass ; and to administer the Sacraments, and the word of God, with diligence and devotion. 1 *Tim.* 4. 14 ; 2 *Tim.* 1. 6.

Q. From whom comes this power ?

A. From Christ, who first gave it to the Apostles, with authority and command to give it to other men. *S. Luke*, 22. 19 ; *S. Jo.* 20. 23 ; *Acts*, 13. 2, 3 ; *Tit.* 1. 5.

Q. Who administers or gives this Sacrament ?

A. A Bishop only. *Conc. Trid. Sess.* 23, c. 7.

Q. How many conditions should he have who is about receiving this Sacrament ?

A. There are many ; but it is most necessary he should have *five principal conditions*.

Q. What is the first condition ?

A. It is necessary that he be called by God, or by the person who represents God, and that he choose not this holy state of his own head ; for, as our Saviour saith : *He that entereth not by the door into the fold of the sheep, but climbeth up another way, the same is a thief and a robber.* *S. Jo.* 10. 1 ; *Heb.* 5. 4.

Q. Is it not enough, that he has a great desire to be of the Church ?

A. No ; for it often happens, that this great de-

éi3 an Fonn móir-ro, áct ó gnað Dóimoinir
 a3yr Sói3; nó ó fál ne Weap a3yr Onóir
 d'fa3aíl ir an tSao3al; nó ó Áinmian éi3in
 oile, nóc do éilleap Wallaáct Dé.

C. An leor, go 3Cinnid a Ácáir a3yr a
 maáair do'n Eazlir é?

F. Ní leor; óir ir mhuic nac rózalta a3yr
 nac baíte an clann iona a nÁcáir a3yr a Wa-
 táir: ór a cionn ro n3 gnaáac 3yr fear dóib
 cnevd é Dval3ar na Cléire, na cnead é ba3al
 na hÁirid-3airme-rí; ionnar mar a d'baire ar
 Slan3áceoir ne Cloinn Sebedí, a3yr ne na
 Wacáir, "nac b'fál fíor aca cnevd íairne.

C. Wapread cionnar aicneócar Neac, go
 n3oirneann Dia air?

F. Wa a ca na Coingill aize air a labra-
 mnd air nDiaid; a3yr ma 3oirneann Fear Jo-
 naid Dé air, cap éir a deapbca a b'ead, a3yr
 mar ir dval; nó ma cómaill3eann aimaín dó,
 dvl ir an Eazlir; ir nó iméarba, go n3oi-
 rneann Dia air: 3idead air a íon ríu, bíod
 Faircéar a3yr Cuiré-eazla air; óir 3í 3yr
 3oir Dia féin air Írdar, do damna3eac é go
 trbhreac.

C. Cía é3ear tí ne Fear ionaid Dé?

F. An tEapbo3 go rymadaá, a3yr 3ac Dine
 dia3a, fo3lrmca, d'a dTr3ann ré Crmaáct ne
 Cáá do éeazar3 a3yr do éneorv3ad érm na
 beata ríoir3de; a3yr d'a nac b'fál fíor bneic
 na Caill, no rapad rózalta air bíc, fa an Té,
 do éneorv3e ré, do dvl no 3an a dvl ir an
 Eazlir.

sire comes not from God, but either from the love of idleness and ease, or from an expectation of gaining honour and esteem in the world; or from some other disorderly passion, which deserves the curse of God. *Isa.* 30. 1, 2; *Os.* 8. 4, 5; *S. Mat.* 8. 19, 20; *Phil.* 3. 18, 19; *S. Greg. Pastor.* part 1, c. 1; *Sixt. V. Bul. edit.* 1588.

Q. Is it sufficient, that his parents design him for the Church?

A. No; for parents are often as worldly and as vain as their children; moreover, they are commonly ignorant of the obligations of clergymen, and of the dangers of this high calling; so that, as our *Saviour* said to the children of *Zebedee*, and to their mother, they *know not what they ask*. *S. Mat.* 20. 22; *Conc. Burdig.* an. 1624.

Q. How, then, can one know that God calls him?

A. If he has the conditions we are going to speak of here, and if the person who represents God, doth, after a long and due trial, either call him, or even counsel him, to be of the Church, it can be well presumed that he is called by God; yet, after all that, let him fear and tremble; for *Judas*, although called by God himself, was miserably lost. *S. Mat.* 10. 4; *S. Jo.* 17. 12.

Q. Whom do you mean by the person who represents God?

A. The Bishop chiefly, and every pious and learned man to whom he gives power to instruct and conduct his people to everlasting life, and who likewise has no worldly motive or interest whatsoever in the person whom he directs being or not being advanced to orders. *Acts.* 9 c. 10 v., &c, 13 c. 2 v., &c; *Tit.* 1. 5.

C. Cnerb è an dana Coiηzjoll ?

F. Rýη aʒʀʀ Fonn fýimneac a řawjal aʒʀʀ a flaince do cajiŕeam cym ʒlõjpe De do merdv-ʒad, aʒʀʀ cym è řejη aʒʀʀ a Chomajra do flavřad.

C. Cnerb è an tneap Coiηzjoll ?

F. beata cneapda, ðejřbēapac aʒʀʀ ðeajřomplac.

C. Cnerb è an ceaŕnamad Coiηzjoll ?

F. Nj řolajři ðõ beře řaw řõř õ ʒac vře řeacac mařbŕa řolajřŕe, an cřb jř lřř ðe, ře Seal řada mořme an řSacramente-re do ʒlacad ; aʒʀʀ a beře a ηʒřad aʒʀʀ a řřoŕŕajř ře Oja aʒʀʀ ře Ořne ; õjř jř řjř an ʒClējř do labřar Oja, ʒa řad : “ břŕj-re ʒlan, noŕ řomŕnar “ řojřŕe an řjřŕeapna.”

C. Cnerb è an cřřŕeac Coiηzjoll ?

F. Fõřlwm aʒʀʀ řolvř ʒo leop, cym Cajiŕ ořle do ŕeazarř aʒʀʀ do řneopřad ře na ðejřřomŕar, do řējř ðlřřřõ De aʒʀʀ na hŕazlřre ; õjř řonřõřmajõ Oja do’η ʒlñbējorā, aʒ řad : “ Do “ břjř ʒřř cřřř řv an řŕolvř ařř ʒŕřl cřřřř “ mřř řřřa ařř ʒŕřl mař an ʒŕevna, řonnar “ naŕ břajõ řv ad hřazapŕe aʒřm : ” ʒŕř řjř an ʒClējř a ðejř řřjorõ, “ Jř řjř-re řolvř an “ Oomajř.....ʒo ηŕealřřře břř řolvř a břřajř- “ nřř na ηŕojne, ařř cõř ʒo břajřřř řřad břř “ ηŕeajřojbřeacā, aʒʀʀ ʒo ðŕřřbřajř ʒlõjř “ ð’a břř ηŕŕŕajř, a řa ařř Neam.”

Q. What is the second condition ?

A. A resolution and *sincere* desire of spending his life and health in promoting the glory of God, and in working his own salvation, and that of his neighbour. *Ps.* 15. 5 ; *Ps.* 68. 10 ; *S. Luke*, 16. 13 ; 1 *Cor.* 9. 16 ; 2 *Tim.* 2. 4.

Q. What is the third condition ?

A. An honest, virtuous, and exemplary life. *Levit.* 20. 7 ; *S. Mat.* 5. 13 ; 1 *Tim.* 3. 2, &c. ; *Conc. Trid. Sess.* 23, c. 12 ; *Catech. Conc. Trid. de Ord. Sacr. n.* 4, &c. ; *Bened. XIV. Epist. Decemb.* 1740.

Q. What is the fourth condition ?

A. He must be free even from all hidden mortal sins, at least for a long time before he receives this Sacrament, and be in love and peace with God and *man* ; for it is to clergymen God speaks, saying : *be ye clean, who carry the vessels of the Lord.* *Levit.* 21. 8 ; 1 *Tim.* 3. 8, 9, 10 ; *Isa.* 52. 11 ; *S. Greg. Pastor. part* 3, c. 26. *lib.* 3, *Epist.* 26 ; *Conc. Trid.* &c. ; *Catech. Conc. Trid. ibid.*

Q. What is the fifth condition ?

A. Learning and knowledge, enough to instruct and guide others both by word and example, according to the law of God and the Church ; for God warns the ignorant, saying : *Because thou hast rejected knowledge, I will also reject thee, that thou shalt not be a priest to me :* and it is to the clergy Christ says : *You are the light of the world ; let your light shine before men, that they may see your good works, and glorify your Father, who is in heaven.* *Os.* 4. 6 ; *Malach.* 2. 7 ; *S. Mat.* 5. 13, 14, &c. ; 1 *Cor.* 9. 16 ; *Catech. Conc. Trid. ibid.* ; *Conc. Trid. Sess.* 22, c. 1, *de Reform.* and *Sess.* 23. c. 14. ; *Bened. XIV. ibid.*

C. Cnerd iad na Svbaileide i r mo i r mla-
canke don Te me an Mian dvl i r an Eazlir?

F. Spionad no Inad Umnke, Seanmnke-
eact, Wearandact, Eliocar zan ceilz, Umlact,
Neamfim i r an tSazyl, Foiyidann Am Cprad-
oige, Weirneac no meanma, Oyl Uaiyoir, a
beic raenac azyr cyzta d'Fozlrm.

C. Cnerd e leanyrar a nOybnamar ann ro?

F. Leanaib ar, Uir dcr, zo bvil d'firfia-
caib ari na * Cyrmeoiriyib Uine mdr beic
aca, fa deazoidear fir-crifordamyl, azyr Foz-
lrm eadactac do eadairic don cnd da zCloinn,
noc bvd mian leo do cry i r an Eazlir; oir
mar deir an Ppa oirdeiric do rvegear a nrvz a
zCaetoiri Pheadairi namta, "Ni feidiri a lrad,
"ca mdr i r mactanae, an Oream do zornear
"cym Oigheacta an Tizearua, do ceapad o
"Uoir Leirib zo diaza deizberac do mdr
"Ohlyid na hEazlire."

2. U bpad o comairlead amair do'n cnd yd
da zCloinn, nac bvil cyzironac, Diaza, Oyt-
naetac, do dvl i r an Eazlir, zo bvil re d'fia-
caib orca a dCoirneary, ari zac yle cor, o
brair f ann; oir ni feidiri Tioberde na Donar
i r md do eazmair d'a zCloinn ionna Inada
Coirnearyta do glacad zan na Treice macta-
naea.

3. Zyr codr ddr an cnd i r cyzironke, i r
deizbervke azyr i r diaza da zCloinn do coir-
biric do Ohia, ma cinnyd Uoir-neac ddr do'n
Eazlir; oir ni eairnyeanne me Dia na iir an

* na hUirneacair azyr na Mairneacair.

† iir.

Q. Which are the virtues that are most requisite in the person who aspires to the ecclesiastical state?

A. The spirit or love of Prayer, Chastity, Temperance, Prudence, Humility and Docility; Contempt of the World, Patience in Adversity, Fortitude or Strength of Mind, Love of Retirement, to be laborious and given to study. 1 *Tim.* 3 c. 8, 9, 10 v.; 2 *Tim.* 3 c. 17 v.

Q. What follows from all we have said here?

A. It followeth, first, that parents are strictly obliged to take a special care to give a godly and truly christian education and solid learning to such of their children as they would fain engage in an ecclesiastical state; for as the great Pope, who sits to-day in the chair of *Saint Peter*, saith: *It cannot be expressed, how important it is to train up such as are called to the inheritance of the Lord, to piety, good manners, and ecclesiastical discipline from their infancy. Benedict XIV. ib.*

2. That, far from so much as counselling those of their children, who are not sensible, pious, and studious, to embrace the ecclesiastical state, they are obliged, by all means, to hinder them from engaging therein; for no greater evil or misfortune can befall their children, than to enter into *Sacred Orders* without the necessary qualifications. 1 *Kings*, 2. 3. c. 5; *S. Mat.* 27. 3, &c.

3. That, if they have a mind that any of their children should be clergymen, they ought to present God with the most sensible, the most pious, and the most studious; for it is not pleas-

Բաշկր, աղ Ծալլ-լոռեւաճեաճ, աղ Նեամհրայի-
ճեաճ, աղ * Ըլորրմաճ, աղ շԵարլան, ող Օլոծաճ
ղա Ըլորրոն ծ'բորալ ծօլի.

4. Զաղ Ըղղ աղ ել՛ ծօ ըրի աղ աղ շԸղ ջճ
բէր ծա շԸլորր, ու՛ ծօ մեարղ ծա ել՛ ծա ծա ծա,
Օրեւաճեաճ, ծօ ծր ծօ ծա ծր յր աղ Բաշկր:
աճ ծա ծԵօլ ծօ ելի ծօ ճաբար ծօլի, աղ ծա
բաշկալ ծօ հլոմլան աղ լե՛ ծա աղ Եարբօլ ծա
աղ յՕլիճեաճ Տրլորաճալ: ծօ յր ծօ Օղա աղ
ծօ'ղ Բաշկր, աղ յղ ծ'աղրեաճ զլե, ծօ ծեար
աղ յՃարր ըրի ղա Նամրեալ ծե-րե.

5. Զօ երլ ծ'բլոր-ւալաճ աղ ծա Օղան, ծօ
րմարեար աղ ծր լա ճլղ յր աղ Բաշկր, ա
Ըրեւաճաղ ծ'բօղր ծօ մալ: Բեաճ աղ
Օրո՛ճօղրաճաղ ծօ բեաճ: Օեաճօլ ծա բօլր-
ծր ծօ ճօճաճ, աղ ծա ել՛ ծա ըրրմաճ ծօ աղ ծա
ղե Նի, ղա Տաւարմաղ ծօ ճալճի: Զօ-
րան լրմաղ ծօ ծեւաճ, ծօ ըր Օղա Օ
ծ'բաճալ աղ մաճ, աղ ղա մեալրաղ ծա աղ ղա
Րօճա աղ ղա ղօլմե, աղ ղա ծօ ղօղրան ղա լօ:
“Բօլլրիճ, աղ հԵլճեարմա, ծօ ղիճ ծաղր:
“ճալբէր ծա ծօ ճօրան; ղեծրաղ մե աղ
“ծ'բլրմե, աղ ղա ղա ղա մե; ծօ յր ծ'ր մօ
“Օղա աղ մօ հՏանաղ ղեօլր.”

6. Նա՛ ղօլաղ ծօ, Տօճաղ աղ Օճաղ, ող
Զար ղա Զարմա-րօ ծ'բօղր աղ ծօ եւեաճ-
նաճ ծօ ղրմ; ղօղր ղա ծօ ծօ ղա յ
ծալլ-եարեաճ, աղ ղա մալ ղա ղա ղա ղա աղ
աղ ղա ղա; ծօ ղի ղօ ղօ ղա ղա ղա ղա աղ
բօ աղ յր մօ ղա Օղաղ, աղ Օճաղ աղ աղ ղա
Զար.

7. Զր ղի-րմաճաղ ծօ, Ըրմաղ ծ'աղ-
րալ ծօ ղի, ղա աղ աղ շԸղ Օղ ղա ղա ղա

ing to either God or the Church, to offer them the dull-witted, the impious, the maimed, the infirm, or the refuse of their children. *Levit.* 21. 18. &c; *Decret. Greg. IX. lib. 1, Tit. 20.*

4. That they ought to lay no obligation whatsoever on those, even of their children, whom they look upon as pious and studious, either to engage or not engage themselves in the ecclesiastical state, but leave them at full liberty, and commit them entirely to the Bishop and their spiritual director's hands and charge; for it belongeth to God and the Church, and to no one else, to call them to this holy state.

5. That every youth, who thinks of entering one day or other into the ecclesiastical state, is strictly bound to learn his religion well; to fly sin, and avoid bad company; to choose a godly confessor, and be obedient to him in all things; to frequent the Sacraments; to pray much, that he may find out the will of God, and be not deceived in his choice, saying often in the day: *Show me thy ways, O Lord; teach me thy paths: direct me in thy truth, and teach me; because thou art my God and my Saviour.*

6. It is necessary he should learn and closely consider the advantages and disadvantages, or dangers, of this state; lest he should enter blindly upon it, and repent too late; for although its advantages be many, its obligations, disadvantages, or dangers, are likewise many. *Wisd.* 6. 6; *S. Luke*, 12, 48.

7. That it is absolutely necessary for him to ask counsel often, not of the first man that comes

ann a bealac, ac̄t aji "zon a mearg Wile," zon
 az a b̄wliḡ na Coiṇḡill aji aṇ labriam̄vri c̄eana;
 azvr̄ da nōc̄t̄wō rē ō Ūm zo h̄ām a R̄yn, a
 dōcam̄v̄l azvr̄ a Chl̄onta, ma iṛ olc̄ maṛc̄ iad;
 R̄yn am̄aiṇ a beṛc̄ aṛze Toṛl Dē do d̄evnaṇ,
 azvr̄ ē fēiṇ azvr̄ a Chom̄ariṇa do fl̄am̄z̄ad;
 ann Ūon-focal, a f̄aḡal do c̄aṛc̄eas̄ zo d̄iaḡa;
 Fozl̄ym do f̄āc̄m̄z̄ad zo d̄īc̄iollac̄; a beṛc̄
 v̄riṛmac̄ d'a Ēarboz zo b̄ar; azvr̄ a beṛc̄
 deaṛb̄c̄a, zv̄r "b̄reariṇ dō," maṇ deṛi aṇ Sl̄an-
 v̄ḡc̄eoṛi, "Cloc̄ W̄h̄ell̄iṇ do c̄rōc̄as̄ f̄a na
 "m̄w̄n̄v̄l, azvr̄ a b̄aṛas̄ a n̄D̄v̄beaz̄an na
 "F̄aiṛiṛze iōṇa * Ōṛl̄b̄eṛm̄ do c̄ab̄aiṛc̄ d'Ūoṛn
 "neac̄" rē na d̄īoṛc̄beaṛa nō rē n'Ūṛn̄b̄eṛiṛ.

AN 13. LÉIḡIONN.

Do'n Phōraḡ.

C. C̄ierv̄ iṛ Pōraḡ ann?

F. Ū c̄a Sac̄ram̄v̄te, do n̄om̄ar̄ Com̄c̄ar̄
 d̄reac̄ d̄iṛḡiōṇac̄ Ūoṛn-f̄iṇ azvr̄ Ūon-m̄na; azvr̄
 do beṛi Ṗ̄iaṛa d̄ōṛb̄ rē na ḡCloṛn̄ do c̄ab̄aiṛc̄
 r̄var̄ aṇ Ēazla azvr̄ a n̄Ṗ̄iaḡ Dē; rē h̄Ūnac̄ar̄
 aṇ Phōraḡ d'iom̄c̄v̄r; azvr̄ rē beṛc̄ d̄iṛeaf̄ d̄a
 c̄ēṛle zo v̄ḡze aṇ b̄ar.

C. C̄ierv̄ iad na Coiṇḡill iṛ m̄ac̄c̄anāc̄ c̄v̄m
 na Sac̄ram̄v̄te-ṛi do ḡlac̄as̄ zo C̄riḡoṛda-
 m̄v̄l?

F. Ū c̄aiḡ c̄eṛc̄ie c̄oiṇḡill nō m̄ac̄c̄anāc̄.

C. C̄ierv̄ ē aṇ c̄erv̄ c̄oiṇḡioll?

F. Ū c̄a Coḡraṛ ḡlan ō ḡac̄ P̄eac̄as̄ maṛb̄c̄a:

in his way, but of *one among a thousand*, one that has the conditions we have already spoken of, and to whom he will discover, from time to time, his motives, his difficulties and inclinations, whether good or bad; to be obedient to his Bishop until death; to have only in view to do the will of God, and to save himself and his neighbour: in a word, to pass his life piously, to labour earnestly for science; and to be persuaded that *it were better for him*, as our Saviour saith, *that a millstone were hung at his neck, and that he were drowned in the depth of the sea, than to give scandal to any one*, either by his bad life, or by his ignorance. *Eccli. 6. 6; S. Mat. 18. 6.*

THE THIRTEENTH LESSON.

Of Matrimony.

Q. WHAT is Matrimony?

A. It is a Sacrament, which sanctifies the lawful society of a man and a woman; and gives them grace to bring up their children in the fear and love of God; to support the difficulties of marriage; and to be faithful to one another until death.

Q. What are the conditions necessary for receiving this Sacrament christian-like?

A. There are four very necessary conditions.

Q. What is the first condition?

A. A conscience clear from all mortal sin;

ymē rīn, 1r cōrī Fōrīrdīn aȝr Comōrīneac̃ dō
ðernam̃ La nō dō noīme Rae.

C. Cīerō ē an dāra Cōrīȝīoll ?

F. Nī folāȝī beȝē rōrī ō ȝac̃ Tōrīmeaȝ
Pōrda; māī a tā Col Ȝōl, Cleam̃ñr, nō
Uīȝe; Dīōȝbāīl Ūōīre, Wōīd ȝeam̃ñr ȝeac̃ta,
aȝr tȃlleac̃ oīle dō'n tȜam̃l-rīn.

C. Cīoñar 1r fēpōīr dō Neac̃ fāȝāīl am̃ac̃,
nac̃ b̃f̃wl Tōrīmeaȝ aīī bīē aīī ?

F. Nōc̃tac̃ fē a R̃yn aȝr a cōīr d'Ōīde
Fōrīrdīne fōȝl̃m̃c̃a, real̃d noīme an b̃Pōrād.

C. Bīōd ȝo b̃Pōr̃f̃ad̃ Neac̃, aīī a m̃beȝē
Tōrīmeaȝ, cīerō ē an Dōc̃arī rīn ?

F. 1r mōīr an Pēac̃ad̃ ē : ōr a cīoñ rīn, a
tāīd Tōrīmeīȝ añ, dō b̃rīreār an Pōrād ȝo
h̃lōmlan; aȝr dō t̃arīr̃ñȝear W̃allaē aȝr
īom̃ad T̃rbaīȝde aīī an L̃añam̃āīn, mā cāīd̃rīȝīd
īe cēīle.

C. Cīerō fā ñDeīīr t̃r, ȝrī cōīr " Fōrīrdīn
" dō ðernam̃, aȝr Com̃āīīle d'īarīr̃ad̃ noīme
" Rae aīī Ōīde fōȝl̃m̃c̃a ?"

F. Dō b̃rīȝ ȝo d̃Tīȝ Tōrīmeaȝ Pōrda ȝo
m̃īñc̃ ō pēac̃āīdīb̃ * rāīȝneac̃a ña h̃ūīm̃rīīe dō
c̃rāīd̃ cōīr.

C. Cīerō fā ñDeīīrīī, ȝrī ceār̃t rīn dō
ðernam̃, " real̃d noīme an b̃Pōrād ?"

F. Ch̃ym̃ ȝo m̃beȝē † Fāīll aȝ Neac̃, † Ceac̃
Pōrda d'fāȝāīl o'ñ Eār̃b̃rȝ; nō aīī f̃līȝe ēīȝīn
eīle dō ȝlac̃ad̃, dō rēīī cōm̃āīīle an Ōīde
Fōrīrdīne.

C. Cīerō ē an t̃reār Cōrīȝīoll ?

* Fōlāȝeac̃a, rēc̃rēīdeac̃a. † Ūm, Ūāīn.
† Ōīr̃pīoñr̃āīd.

wherefore it is fit to confess and communicate a day or two beforehand. *Conc. Trid. Sess. 24, cap. 1, de Reform.*

Q. What is the second condition?

A. It is necessary to be free from all impediments of Matrimony; such as the obstacles that arise from Consanguinity, Affinity, or spiritual kindred; want of age, a vow of chastity, and from some more of the like kind. *Levit. 18. 6, &c; Conc. Trid. Sess. 24, can. 3, c. 2.*

Q. How shall one find out that he hath no impediment?

A. Let him open his mind and condition to a learned director, *sometime before the marriage.*

Q. What harm is it that a person who hath an impediment should marry?

A. It is a great sin; moreover, there are impediments which entirely break the marriage, and draw a curse and much mischief upon the couple, if they cohabit. *Conc. Trid. Sess. 24, c. 4, 5.*

Q. Why do you say, that it is fit to confess and ask counsel beforehand of a learned director?

A. Because a marriage-impediment often comes from the hidden sins of the time past.

Q. Why do you say, it is proper to do so, *sometime before marriage?*

A. To the end, that one may have leisure to get a dispensation from the Bishop; or to take some other course, according to the advice of the ghostly father.

Q. What is the third condition?

F. Ա ըստ և չլաճ մայլե յե Ռն, Ուղչեճ
Օճ ԳՅՐ յա հԵճլիքե ծօ լիճնաճ ան թ
* յՅալիմ-րե.

C. Շրեճ է ան լաճնաճ Ըօղչիլլ ?

F. Ա. ըստ և չլաճ ծօ լիճնաճ, մաճնա,
աճնալիճ.

C. Շիա ղաճ իր լիճն ան լաճնաճ-րի ծօ
լիճնաճ ?

F. Օ հՅալիճ ան լիճնաճ, և լիճնաճ
լիճն ոճ լիճն; ոճ ղաճ հՅալիճ լիճ, մայլե
յե լիճն-լաճ ան լիճն, ոճ ան լաճնաճ
լիճնաճ.

C. Ան լիճնաճ ան լիճն, ծօ ղաճն ոճ
ծօ ղաճն ղե լիճն ղաճն ղաճն ղաճն լաճն
լիճն; ղաճ լիճն և ղաճն ԳՅՐ և ղաճն;
ԳՅՐ ղաճ ղաճնաճ ղաճն ոճ լիճն ?

F. իր ղաճն ղաճնաճ ղաճն ղաճն; ԳՅՐ
լիճն ղաճնաճ, ղաճ ղաճն ղաճնաճ ղաճն
լիճն ան ղաճնաճն ղաճն ղաճն ղաճն ղաճն
լաճն ղաճն ղաճնաճ, ԳՅՐ ղաճ ղաճնաճ ղաճն
լիճն ղաճն, ղաճն ղաճն ղաճնաճն ան ղաճն
լիճնաճ ղաճն ղաճնաճ ղաճն ղաճն.

C. Շրեճ է ղաճն ղաճնաճ ղաճն ?

F. Ան ղաճն, ղաճնաճ ԳՅՐ ղաճնաճ
ծօ ղաճն ղաճնաճ ղաճն ղաճն.

2. ղաճն ղաճն ղաճն, ղաճն ղաճն ղաճն
լաճն ան ղաճն.

3. ղաճնաճ ղաճն ան ղաճն; Ան-
լիճն, ղաճնաճ ԳՅՐ † ղաճն և ղաճն
լիճնաճ ղաճնաճ.

A. It is to receive it with a resolution of fulfilling the law of God and the Church, in this state. *Tob. 6. 22; 1 Thess. 4. 3, 4, 5.*

Q. What is the fourth condition?

A. It is to receive it with devotion, modesty, and shamefacedness. *Tob. 8. 5; Conc. Mediol. 5. sub S. Carol. part 3. tit. de Matrim.*

Q. From whom ought this Sacrament to be received?

A. From the parish-priest in the presence of two or three witnesses, or from another priest with the express permission of the bishop or parish-priest. *Conc. Trid. Sess. 24. c. 1. de Reform.*

Q. Do young people sin who marry or espouse each other unknown to the parish-priest; without the consent of their parents; and without two or three witnesses?

A. It is certain that they sin grievously; and it is also certain, that the marriage contracted unknown to the parish-priest, and without two or three witnesses, is neither lawful nor valid where the law of the church is received in its full extent. *Conc. Trid. Sess. 24, c. 1, de Reform.*

Q. What are the obligations of the married couple?

A. First, to be united and live together during life. *S. Mark, 10. 6, 7, 8, 9; 1 Cor. 7. 10, &c.*

2. To be faithful to one another, as they have promised in marriage. *1 Cor. 7. 4; Heb. 13. 4.*

3. To assist one another in their distress; to bear patiently the indiscretion, weakness and burthens, of each other. *Gal. 6. 2; Col. 3. 18, 19; 1 S. Pet. 3. 7.*

4. Do tábairt fa dearia a zClann do bair-dead cómlaíocht i r fásdóir é; azyr a mýnad azyr a rósýnad zo Crýordamýl.

C. Cierd íad na Lócta, nó na Dvbaílceada, i r mýactanac do'n Lanamýn pórdá do feacnad?

F. Ead, Seapbýr, Fýat, * Imdearýad, Ceannamýz, Caimed, Aínýdeact, Marla, Aínýnad d'a zCloinn, nó do'n tSodjal; azyr fór Znad amýdearýada, zan cáill zan cýbeaf, aín a cáile, tpe a zCymýd Olýeac azyr Znad De a † nDímbrýz.

C. Cierd é Dvalzar na Mna pórdá fa leic?

F. A ta d'Ualac oimýe, aín dTýr, beic rymamac d'a Feap ann zac yle Ný, nac býl an Aýad cōla De; óir i r é an Feap Ceann na Mna, amýl i r é Crýord Ceann na hEazlyre.

2. A beic aín a Coimýd zan a Toimýeaf do cáillead tpe na Coir fýn.

3. Amacaf a Toimýcýr, azyr Tinnear a Cloimýe d'jomcáf zo rósýdeac, azyr mar cáin an peacáid.

4. Zan léýean do'n Nodéanah coblad an Aoin-Leabard mýa fýn na me na býme zo Cloinn blýzha, aín Eazla zo mýcýde é, azyr zo mbeic an býme nó an mýcáir cloimýac a mbar an leimýb.

5. I r cōir ói, mar fásdóir é, a Clann fýn d'óileamýn, aín Nór na mban namýa † a nollod, azyr mar cómamýlýd na hAýeacá namýa dōýd zo dýcýollac.

* Aýcýr.

† Neamým.

‡ na Sean-amýrme.

4. To get their children baptised as soon as possible; and to instruct and bring them up christian-like. *Eph.* 6. 4; *Catech. Conc. Trid. de Bapt.*

Q. What are the faults or vices which the married couple ought to avoid?

A. Jealousy, bitterness, hatred, reproaches, contentions, scolding, fretfulness, abuse, an excessive love of children, or of the world; and likewise an immoderate affection, without reason or decency, for one another, whereby they make slight account of the law and love of God. *Col.* 3. 19; *1 S. Pet.* 3. 1.

Q. What are the obligations of the married woman in particular?

A. First, she is obliged to be obedient to her husband, in every thing that is not contrary to the will of God; for the man is the head of the woman, as Christ is the head of the Church. *Eph.* 5. 22, 23, 24; *Tit.* 2. 5.

2. To beware of miscarrying through her own fault.

3. To bear patiently, and as a punishment to sin, the uneasiness of her pregnancies, and the pains of child-birth. *Gen.* 3. 16.

4. Not to permit that the infant should sleep in one bed with herself or its nurse, within the space of a twelve-month, for fear it should be overlaid, and that the nurse or mother should be guilty of the child's death. *Rom. Rit. Rom. Penitent.*

5. She ought, if possible, to nurse her own children, after the example of the holy women of ancient times, and as the holy Fathers earnestly recommend to them. *Gen.* 21. 7; *1 Kings*, 1. 22, 23; *2 Machab.* 7. 27; *S. Luke*, 11. 27; *S. Basil. Homil.* 21; *S. Ambros. lib.* 5, in *Hexamer. c.* 18; *S. Chrys. Hom. in Psal.* 1; *S. Greg. Magn. lib.* 2, *Epist.* 64, &c.

C. Cnevd orle 1r Oralzaf di?

F. Wihyl a ca d'fjacajb app an bfeap So-
laear do dervnam d'a teaqlac, azyr Wne
tabajne d'a gnotvzib amvz zo meinic; a ca
mar an zCerdna d'llalac oipite-ri Wne majc
do tabajne do gnotvzib a bvnajb Twb a rriz
donar; zan dvl fa zCrapp zo bjobanac o * eiz
zo Tiz, azyr zan Woin-ni do dervnam, na d'fr-
lang a dervnam, do cnpfead Feariz app Ohia;
ðir "ei be nac d'vzann Wne d'a dwtib fep,
"azyr zo mōrinōri do Lvct a eize, do fern fe
"a Chnefdeam, azyr 1r meara e iona Neac
"zan Cnefdeam."

C. Cnevd orle a ca d'fjacajb oipca a mon
do dervnam?

F. Deazrompla do tabajne d'a zClopp azyr
d'a dTeaqlac vle; azyr do cni fa deapa app
an Jomlan, Dia do mar azyr do zvde, zo
hWmize app Wapōn azyr Traenōna. (a)

* O teac zo teac.

(a) Leiz an b. Leizjonn do'n dapa Rairn.

Q. What else is she obliged to do ?

A. As the man is obliged to provide for his family, and often look after his business abroad, she is, in like manner, bound to take good care of her family affairs within doors ; and not to go about tattling from house to house, nor do nor suffer any thing to be done, which may offend God ; *for whosoever takes not care of his own, and especially of those of his own house, he hath denied his faith, and is worse than an infidel.* Prov. 31. 13, &c. ; 1 Tim. 5. 8, 13, 14 ; Catech] Conc. Trid. de Matrim.

Q. What else are both of them obliged to do ?

A. To give good example to their children and to their whole family ; and to engage all to serve God, and pray to him, especially morning and evening. (a)

(a) Read the 5th Lesson of the Second Part.

ԱՆ 4. ՌԱՆՆ

ԾՈ՛Ւ ԵՔԱՃԱՐՑ ՇՐՅՈՐԾԱՅԸ.

Ծո՛ղ ԾժժՅԱՐ ԱՅՐԻ ԾՈ՛Ղ ԱՐԽԱՅՑ.

ԱՆ 1. ԼԵՅՅՅՈՆՆ.

Ծո՛ղ ԾժժՅԱՐ ԱՅՐԻ ԾՈ՛Ղ ԱՐԽԱՅՑ Ե ԶՇՈՒԵՆՆԵ.

C. Շրեճ է աղ շատրապած Ոյ երածրաճ իր
 իրաւանաճ ծո չաճ Շրիօրծաճ ծո ծանաղ, շրմ
 է բն շո քանչաճ ?

F. Ա շա Ե ՕհժժԱՐ ծո շրմ Ե յՕԻԵ, Շոչոնաղ
 յարալծ աղ, ԱՅՐԻ Ե Աղմ Ուղաճ ծո ուղաճ.

C. Շրեճ իր ԾժժՅԱՐ աղ ?

F. Տրեալ շաճ, ծո եղմ ծնն Տրլ ծո եղժ
 Աչոն մաղլե իւ Պոնչոն ուղմ, Շոճաղ ԱՅՐԻ
 Շոճաճ ծ՛բաչալ օ Օհա աղ իւ շաճալ-րօ, ԱՅՐԻ
 Աւեղնար իօրմաճ աղ իւ շաճալ օղ.

C. Շրեճ աղ Ե եղլ աղ յՕՅՑ, ոճ աղ յՕժ-
 շար ?

F. Ար Շաղաղաղ Օժ, ոճ ծո ծարեալծ, Շո
 ծ՛րեղաճ իւ Տոնր իօրմաճ ծո՛ղ Օղաղ ծո
 շոմլոնար Ե ծլչաճ ոճ Ե Աղաղա.

C. Շրեճ աղ բօր Ե եղլ աղ յՕժՅԱՐ ?

F. Ար Պոն-Լաչաճ աղ Տանչժեղա յՕՅԱ
 ՇՐՅՈՐԾ, շր ծ՛րչոն ՕԻԵ Ե չոճաճ ծնն
 աղ իւ շաճալ-րօ, ԱՅՐԻ շր Ե յՇաղաղ ծնն
 Քաղար ԱՅՐԻ Աւեղնար իօրմաճ աղ իւ
 շաճալ օղ.

THE FOURTH PART OF THE CATECHISM.

OF HOPE AND PRAYER.

THE FIRST LESSON.

Of Hope and Prayer in general.

Q. WHAT is the fourth principal thing which every Christian is obliged to do, in order to save himself?

A. It is to put his *Hope* in God, to crave his assistance, and praise his holy name. *Ps.* 61. 9; *Rom.* 8. 24.

Q. What is Hope?

A. A divine virtue, which makes us expect with great confidence, to obtain from God mercy and grace in this life, and eternal bliss in the life to come. *Rom.* 8. 24.

Q. On what is our Confidence or Hope grounded?

A. Upon the promises of God, *who affirmed*, that he would give eternal happiness to such as fulfil his law or commandments. *Heb.* 6. 18, 19, 20.

Q. On what else is our *Hope* grounded?

A. Upon the superabundant merits of our Saviour, Jesus Christ, for which God gives us his grace in this world, and promises us his kingdom and everlasting bliss in the world to come. *S. Jo.* 10. 10; *Rom.* 8. 32.

C. Երեւ է աղ Ըօրնչիօլլ ասի աս յեալլ Օյա
աղ Տօրր ղիօրնիւծե-րի ծհոն?

Բ. Այլ ըօրնչիօլլ յօ յԸօրնիւծեմս Ալեանտա-
րաղ, աչր յօ ղԵրնաղ Եաճօյիւծեաճա մալլե ղե
Ըօրնաղ ա յնար.

C. Ըլօրնար ծօ ոլօրնիւծեար աղ Աճալծ աղ
Ծօճար?

Բ. Այլ ծա մօծ.

C. Երեւ է աղ Երւ մօծ ասի ա ԲԲեաԿչեար
աղ Աճալծ?

Բ. Բե ԲԵրւծօճար, աղ Եաղ ծօ որիւար Նեաճ ա
յԸեյլլ ծօ քիւն յօ մեալլԵա, ղաճ քիւծիւ ծօ աղ
Եեաճա ղիօրնիւծե ծ'բաճալ; աչր ծա Բիւճ ղիւ, յր
ծիօրնիւ ծօ, Եաճօյիւծեաճա ղօ Ալիւնչե ծօ Եեր-
նաղ.

C. Երեւ է աղ Եարա Պօծ ասի ա ԲԲեաԿչեար
աղ Աճալծ աղ Ծօճար?

Բ. Բե ԲԱրւծօճար, աղ Եաղ ծօ որիւար Նեաճ ա
ծօլճ յօ ծիճեյլլչե աղ ա որմար քիւն, ղօ ա
ԾԵրնօճարե Եե; աչր ծօ լիւչեար, ծա Բիւճ ղիւ,
ա լեար ասի ԸարնԵ, աճ Երւածրճաճ աղ ղա
ԲԲեաճաճ.

C. Եերն Յիօղ Ծօճար.

Բ. “Ա ԲԵլչեարնա, մօ Օիւա, ա Եա Պօր-նիւ-
“ ղիւն աչամ, Եիւ ծօ մօր-Երնօճարե, աչր
“ Եիւ մօր-ԼրալչեաճԵ մօ քանչեարնա ԵՕՏԱ
“ ԸՂԵՕՏԾ, յօ ԾԵրնիւծեարնա Ըօրնաղ ծօ յնար
“ ծաղ աղ ղա ԵՏաճալ-րօ, աչր աղ Եեաճա մար-
“ Եանաճ աղ ղա ԵՏաճալ Եիւ, մա ոօրնիւծեարնա
“ ԲԱլեանտա աչր ծօ ծիւչեաճ.

C. Ըլօրնար ծօ Երիւար աղ Ծօճար ա * Բքիւծմ
նօ ա ԾԵրնԵ?

Բ. Աճ Եերնաղ ԱրնալԵ Երիւլլ յօ միւն որմ
Եե?

Q. On what conditions did God promise us this everlasting happiness?

A. On conditions we shall, with the help of his grace, keep his commandments, and do good works. *S. Mat. 19 c. 17 v., 25 c. 34 v., &c.; Rom. 2. 6.*

Q. How does one sin against Hope?

A. Two ways.

Q. What is the first way of sinning against it?

A. By *despair*, when one falsely persuades himself that he cannot obtain eternal life, and that, therefore, it is in vain for him to do good works, or repent. *Jer. 18. 12; S. Mat. 27, 5; Eph. 4. 19.*

Q. What is the second way of sinning against Hope?

A. By presumption, when one foolishly puts his confidence in his own strength, or in the mercy of God; and therefore, defers his amendment, and so hardens in sin. *Eccli. 5. 5, 6, 7; Rom. 2. 4, 5.*

Q. Make an act of Hope.

A. *O Lord, my God, I have great confidence that through thy great mercy, and through the superabundant merits of my Saviour, Jesus Christ, thou wilt give me the assistance of thy grace in this world, and life everlasting in the other, provided I fulfil thy commandments and law.*

Q. How is Hope turned to use or profit?

A. By often making an humble prayer to God.

Q. What is Prayer ?

A. Prayer is an elevation or lifting up of our heart to God, in giving him adoration, praise, or thanks ; or, in begging of him to grant us whatever is necessary, or even profitable, for working our salvation.

Q. Is it not also permitted us to pray God to grant us the worldly things whereof we stand in need ?

A. Yes ; provided we are resolved to make use of them to the glory of God, and for our own salvation.

Q. Is every Christian obliged to pray ?

A. Yes ; for every body is bound to honour, praise, and give thanks to God ; and likewise to beg mercy and grace of him.

Q. Does God always hear our Prayers ?

A. No ; because we do not always pray as we ought. *S. Jam. 4. 3.*

Q. How ought we to pray ?

A. We ought to pray humbly, respectfully, attentively and devoutly.

Q. What do you understand by *praying humbly*.

A. I understand by it, that we ought to think that we are not worthy either to speak to God, or to receive the fruit of our prayers from him ; and that if we obtain any thing of what we beg of him, it is *through his great mercy he grants it to us.* *Gen. 18. 27 ; Isa. 66. 2 ; Ps. 33. 19 ; S. Mat. 8. 8 ; S. Luke, 18. 13, &c.*

Q. What do you mean by *praying respectfully* ?

A. I mean by it, that we should pray to our Lord God, with great respect and reverence.

շարնա Օյա ծօ չո՞ւն մայլե յե Պօծ մօր, աշր
յե Օռչխարժար.

C. Շրերժ իշար ի՛ր յե հլլրնալճ ծօ ծերնաի
“ չօ ցօրներժա՞՞ ”

F. Եշլլ, չօ երլ ծ'բլաճալն օրալոն աղ
Ալմրլր յա հլլրնալճե, ալ ծԵշրե աշր ալ
ծԵօլ ծօ ծօրներժ ցօրնալճ աշր իր բելօլր ծ'նո,
ոյ հԵաժ աղալոն ալլ ճելլճ աշր ալլ ճալճլնն աղ
Օյաբլ, աճե բօր “ ալլ Տմրալոնլնն աշր ալլ
“ լաղալն բօշալա, ոճ ա յաճաժ Եաժրոնն աշր
“ Օյա, ոճ ծօ իշրաժ ալլ Տաճրնալ իոնն աղ ալ
“ յլլրնալճ.”

C. Շրերժ ալլ ալ ցօրն ծ'նոն իմրալոնն աղ
Աղ Ալմրնալճե?

F. Ալլ Օհլա, ալլ ճելլ յա մերաճար ծօ ճաղ-
մալո, ոճ ալլ յա Նելլն յարմալոն ալլ Օհլա.

C. Շրերժ իշար ի՛ր յե “ հլլրնալճ ծօ ծեր-
“ նաի չօ ցրնալճեա՞՞ ”

F. Եշլլ յլլ, չրն ալ ճլլոն ծ'նոն աղ Ալմրնալճ
ծօ ծերնաի չօ ծ'րնաճաճ, յոնար չօ ծԵլլլաժ
ալլ չԵրոնն յե Օյա, ոճ յլլ յա Նելլն օլլմրնալճ
աշր իշրալճար իոնն լոն յա եաճա իլլրնալճ.

C. Նաճ երլն Շօրնլլ Ելլ յաճաղալաճ
լոն Ալմրնալճե ծօ ծերնաի չօ լալլաճ?

F. Ա լալո բօր իլլ Շօրնլլ յաճաղաճ.

C. Շրերժ Ե աղ ցերժ Շօրնլլոլլ?

F. Ա ելլ ալլ Տալո յա յԵրն; ոճ աղ լոն
լլ Լնճա ծե, ա ելլ իոննար “ ծա յլլն,” ալլ
լլօճալոն ծօ ծերնաի յե Օյա.

C. Շրերժ Ե աղ ծաղա Շօրնլլոլլ?

F. Պաղլլոն մօրն ա ելլ աշոն, չօ ծԵլլնալոն

1 *Paral.* 29. 17, 18; *Ps.* 33. 10; *Heb.* 5 c. 7 v., 12 c. 28 v.

Q. What do you understand by *praying attentively*?

A. I mean that we are obliged, in the time of prayer, to guard our understanding and will, as well as we can, not only against the wiles and temptations of the devil, but also *against worldly thoughts and inclinations*, which might withdraw us from God, or distract us in our prayers. *Is.* 29. 13; *S. Jo.* 4. 23, 24.

Q. What ought we to think upon in time of Prayer?

A. Upon God, upon the meaning of the words we pronounce, or upon the things we beg of God.

Q. What do you understand by *praying devoutly*?

A. I understand by it, that we are obliged to pray earnestly and with fervour, so that our hearts may be set diligently upon God, or upon the things which dispose us to everlasting life. *Ps.* 38. 4; *S. Luke*, 12. 49.

Q. Are there not other conditions necessary for praying with benefit?

A. There are still three conditions necessary.

Q. What is the first condition?

A. To be in the state of grace, or at least to desire *sincerely* to be reconciled to God. *Ps.* 144. 18; *S. Jo.* 15. 7; *S. Mat.* 11. 28; *S. Mark*, 9. 23; *S. Luke*, 18. 9, 10, 11; *Prov.* 28. 9; *Is.* 1. 13. &c.; *Catech. Conc. Trid. Part 4, of the Parts and Degrees of Prayer.*

Q. What is the second condition?

A. To have great confidence that God will give us what we beg of him, if it stands with his

Օյա ծննդ ան Ոյ յարմար աս, մա և տա քե
օրբեանսն ծ'ա շնոր ասր ծո Լար ար յԱնա.

Ը. Շերտ ար և մեյն ան ինքն-մարտիկ-ը
հայն ?

Բ. Ար Պօր-Լարիցեալ յՕՏԱ ՇՐՅՈՏԸ ; ծր
ըր “ան Արմ-ըր” յարմար ծա Անհայն
Ար Օյա.

Ը. Շա ծո ինքն ծննդ ծա ան “Արմ
“Շրիործ ?”

Բ. Օո ինքն քե քեյն, հայն ան քա ՇՐՅՈՅԸ :
“Շն ծե յարմար յոն մ'Արմ-ըր ար ան Անա,
“ծո Երա քե ծնն է.” Պօր ծո ան Երա
ծնն ծա ան “Արմ Շրիործ ;” ծր քիօնից
ըր ծո քիօնից և ինքնից քր քա քիօնից-
ըր : “Շն ար ծՐՅՈՅԸ յՕՏԱ ՇՐՅՈՏԸ,
“Քե Օոնիքն ուրիքն Երմ Շրիործ.”

Ը. Շերտ քա ար ան ինքն ծնն ծա քե
յՕՏԱ ՇՐՅՈՏԸ ?

Բ. Օո քից ծր ան է ար Տանիցեօրն է, հայն
քր ինքն-ըր և տա Տիցե հայն քե ծո քր ան
Անա Նեան.

Ը. Շերտ է ան քեար Շրիօլ ?

Բ. Երա-քեար և ինքն Օե.

Ը. Շերտ քեար ծր քե “Երա-քեար ան
“Արմ, ու և ինքն Օե ?”

Բ. Շրիքն, ծր ծր ծնն Լեանիքն ծո
Արմ ; հայն ծա և քեար քիօն ծո ծա Օե,
քիօն ծո Շրիօլ քե ար յԱրմար ար Շրի.

Ը. Ան քիքն ծո ինքն Օյա ծո ծա քե ար
Արմ, ան քա ծո ծնն է մար ըր ծր ?

Բ. Եր քիքն ծո ծՐՅՈՅԸ Օյա ծա քե Ոյ
ծնն, և տա քիօնից քր Տանիքն ար յԱնա,
մա յարմար է ծնն քեյն “ծո Երա-քեար,
“հայն մար ըր ծր,” ան քա և քա և ինքն
քե Օյա.

glory and the good of our soul. *Ezech.* 33, 11 ; *S. Mark*, 11. 24 ; *S. Jam.* 1. 5, &c.

Q. Upon what should this great confidence of ours be grounded ?

A. Upon the superabundant merits of Jesus Christ ; for it is *in his name* we make every request to God.

Q. Who taught us to pray in *Christ's Name* ?

A. It was himself, saying, in the Gospel : *Whatsoever you shall ask the Father in my Name, this I will do. Whatsoever you shall ask the Father in my Name, he will give it you.* The Church likewise teacheth us to pray in the *Name of Christ* ; for she commonly finishes her prayers with these words : *Through our Lord Jesus Christ, Per Dominum nostrum Jesum Christum.* *S. Jo.* 14 c. 13 v., 15 c. 16 v.

Q. Why are we obliged to pray through *Jesus Christ* ?

A. Because he is our *Saviour*, and that it is by him we have access to our Heavenly Father. *Rom.* 5. 2 ; *Eph.* 2. 18.

Q. What is the third condition ?

A. Perseverance in praying to God.

Q. What do you understand by *perseverance in prayer* ?

A. I understand that we ought to continue in prayer, and not to be weary of praying to God although he should defer granting our request. *S. Luke*, 18. 1 ; *1 Thess.* 5. 17 ; *Eph.* 6. 18.

Q. Is it true that God always hears our prayer, when we pray to him as we ought ?

A. It is certain that when we are in the state of grace, God gives us everything that is necessary for our salvation, if we ask it for ourselves *with perseverance and as we ought.* *Eccli.* 2. 1, 2, &c. ; *S. Luke*, 11. 5, 6, &c. ; *S. Jo.* 15. 7.

C. C'ia žeall, zo nĕirĕrĕĕar an nllunxž do žnāc aip na Coiņžillib-re?

F. Ȳr Slanxžteoir IOSA CRĬOSD řein, do žeallar dĕnn ē; ōir a deir řē řan tSoir-zevl: "ĭarriwō, aȳr do ĕerĭcar d.oiĭ; * lor-
"žairiž, aȳr do žerĕc.oi; brailiĭ an Dorvr,
"aȳr oirzeoltar d.oiĭb."

C. C'ierd řa leannan tĕ comřada-řo do Lē-
žion na hllunxže?

F. Do brīž naĕ ĕřel Teazarž aip biĕ ir
riacťanxže iona ē; ōir nřon damnēžead a riain,
aȳr nř daimneocťar zo brāĕ, Ȳoiņneac d'an
žlac baiřdead, acť do dĭožbail lllunxže do ĕer-
nam mar ir cōir, nō do ĕernam zo leon.

C. C'ierd ē an Nj, ir † lionmairne ir cōir
dĕnn d'ĭarriaiĭ aip Ohia?

F. Eazla aȳr Žnāĭ Dē aip řead an mbeacťa,
aȳr Deažbar řa d.oiĭž.

C. C'ia cĕže a nDĭrižmĭd an nllunxž?

F. Do cĕm Dē, aȳr řōř cĕm na N.oiĭ; acť
nř aip an Ȳoĭ žCerĕna.

C. C'ionnar do dĭrižmĭd an nllunxž cĕm
Dē?

F. Ȳimxl "cĕm Ȳimĭ-riž aȳr Ȳimĭ-řacťaraiĭ
žac vle Neĭĕe," le an ab řēřoir žac .oiĭ-nř dā
nĭarriwō do ĕabairĕ dĕnn, "ĕřē na mōř-cĕm-
"acťa řēin."

C. C'ionnar do žĕmĭd na N.oiĭ?

F. Ȳimxl Searĭřōžanĕxže aȳr Cairĭe Dē,
le an ab řēřoir Žnāřa aȳr ĕřōcairne d'řažail
dĕnn ō Ohia, "ĕřē mōř-lraižead IOSA
CRĬOSD."

Q. Who promised that on these conditions our prayers shall always be heard ?

A. Our Saviour Jesus Christ *himself* promises it to us ; for he says in the Gospel : *Ask, and it shall be given you ; seek and you shall find ; knock and it shall be opened to you.* S. Mat. 7. 7, 8, 11.

Q. Why do you dwell so long on this lesson of Prayer ?

A. Because there is no instruction whatsoever more necessary than it ; for not one of those that were baptized ever was, or ever shall be, damned, but either for want of praying as it behoveth, or for want of praying sufficiently. Ps. 144. 18 ; Rom. 10. 13.

Q. What is it we ought oftenest to beg of God ?

A. The fear and love of God during the whole course of our life, and at length a good end, or happy death. S. Luke, 10. 42.

Q. To whom do we direct our prayers ?

A. To God, and even to the Saints ; but not after the same manner.

Q. How do we direct our prayers to God ?

A. As to the *Sovereign Lord and Supreme Ruler of all things*, who is able to grant us every thing we call for, *by his own Almighty power.*

Q. How do we pray to the Saints ?

A. As to the servants and friends of God, who can obtain grace and mercy for us from God, *through the superabundant merits of Jesus Christ.* Gen. 48. 16 ; S. Luke, 15. 10 ; Rev. 1 c. 4 v., 2 c. 26, 27 v., 5 c. 8 v., 8 c. 4 v.

C. Ուրեքս " ան Արդիւ-րէ իմ նա Ուրի " ան Աւայի ան * իմո՞ճա ծո ծիշմի՞ծ ծո Օհիւ, աչր բօր ան Աւայի նա Չծիւ-իւրիւշիւ, և ռա ծ'բլաճաիծ օրիւր ծո ելի՞ծ աչրիւ ար " ան Տանիւշտօրի յօՏա ՇՐՅՈՏՈ ?"

F. Ուրեքս ան Աւոն-ժօր; ծիւ, ծա մեկի՞ Ար դիշ իմ նա Ուրի եւրօնօրիւ ծո Օհիւ, ո՞ճ ծ'ան Տանիւշտօրի, անիւ մար յր Չիւն լե Նիւ Տեւ-նիւն և իւր և չԵլիւ ծո նա * հիւնիւրանայի, ու յարիւր " Ուրի Քօլ Աւրօւ " ան նա Շիւրօ յօի՞ծ չիւ՞ծ ան բիւ, աչր ան և իւր.

C. Եւ ան ան ծօր ծիւ չիւ՞ծ ?

F. Ար ան չԵլիւ Օւրի չօ հիւնիւ; ան ան յԱւտանայի Շիւ աչր Շիւ; ան նա Օւրիւ, աչր ան նա Օւրիւ; ան նա Քանայի, աչր ան չա՞ Օւրիւ եւ, ծա ան Տեւնիւ Շիւ; ան ան չԵլիւ, աչր ան ան Ուրի; ան եւայի բօր աչր ան իւր-նայի.

C. Եւ ծա յր բար Արդիւ ծո ծիւ թա լիւ, յոն և չԵլիւ ծա իւր եւ ?

F. Եւ չիւ չիւ բար ան Արդիւ ծո յիւր և չԵլիւ ծո և չԵլիւ թա Շա.

C. Շիւ իւր յիւ ?

F. Օւրի չօ յիւ Շիւ, չօ միւր թա և մար ծիւ ու ծիւ, ծո ծիւ չիւ և չԵլիւ և իւր ան Արդիւ.

C. Շիւ իւր բօր չիւ բար ան Արդիւ թա ?

F. Օւրի չօ յիւ ծիւ, ծո չիւ Օւր ան Աւոն-թա, անիւ աչր Քիւնիւ յիւ յիւ ան; աչր չօ ծիւ և յիւ թա յիւ եւ չիւ.

Q. Is not this *praying to Saints* contrary to the honour we owe to God, and likewise to the great confidence which we are obliged to have in *our Saviour Jesus Christ*?

A. By no means; for if the invocation of Saints were dishonourable to God or to our Saviour, as those who are astray would fain make the ignorant people believe, the *apostle Saint Paul* had not desired the faithful to pray for himself, and for one another. *Rom.* 15. 30 ; *Eph.* 6. 18, 19 ; 1 *Tim.* 2. 1 ; *Heb.* 13. 18.

Q. For whom ought we to pray ?

A. For mankind in general ; for our spiritual and temporal superiors ; for the righteous and for the wicked ; for pagans, and for all such people as are astray from the faith ; for our friends and our enemies ; for the living also and for the dead. 1 *Tim.* 2. 1, 2 ; *S. Mat.* 5. 44 ; 2 *Mac.* 12. 46.

Q. Whether is it better to pray in private, all alone, or to pray in public, or along with others ?

A. It is generally better to pray in public, or in society with others.

Q. Why so ?

A. Because Christ says, that he is in the midst of two or three who are gathered together in his name. *S. Mat.* 18. 20.

Q. For what other reason is public prayer to be preferred ?

A. Because when many join together in prayer, they offer, as it were, a holy violence to God, and obtain their request more easily.

AN 2. LÉIJSJONN.

Do'n Phaidir.

C. Cierb J an Uirwz i' fearr a'yr i' b'iozina'ne a'yr bioe?

F. U ca an Phaidir, da n'iozina'ne Uirwz an T'izearna.

C. Cierb fa n'iozina'ne Uirwz an T'izearna do'n Phaidir?

F. Do b'ioz J'yr ab e an "d'T'izearna JOSU" "CRJOSU f'yr" do y'ne J.

C. Uba'ir J a Laidir.

F. "Pater Noster, q'v' er in Coelis, ranc-
"t'ificetur Nomen tuum; adveniat regnum
"tuum; fiat Voluntas tua, sicut in Coelo, et
"in Terra. Panem nostrum quotidianum da
"nobis hodie; et dimitte nobis Debita nostra,
"sicut et nos dimittimus Debitis nostris;
"et ne nos inducas in Tentationem; sed
"libera nos a Malo. Amen."

C. Uba'ir J a n'iozina'ne.

F. "U'ir n'iozina'ne a ca a'yr Nean, n'iozina'
"h'iozina'; t'izead do n'iozina'; de'ne'ar do e'ol
"a'yr an Talam, ma'ir do n'iozina' a'yr Nean. U'
"n'iozina' lae'ne'ar t'izead d'ne' a n'iozina'; a'yr
"ma'ir d'ne' ar b'ia'ca, n'yr ma'ir d'ne' d'ar
"b'ia'ca n'iozina' f'yr; a'yr na l'iozina' a n'iozina'
"za'd; a'ce r'ar i'nn d' O'lc. Amen."

Do n'iozina'ne na Phaidir.

C. Ca ma'ir "U'ir n'iozina'ne r'ar b'ia'ca'ir?"

F. U ca'ir r'ar n'iozina'ne.

THE SECOND LESSON.

Of the Lord's Prayer.

Q. WHAT is the best and most powerful Prayer?

A. The Lord's Prayer.

Q. Why is it called the Lord's Prayer?

A. Because it is our *Lord Jesus Christ himself*, that made it. *S. Mat. 6. 9, &c.*

Q. Say it in Latin.

A. "*Pater Noster, qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in cœlo, et in terrâ. Panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos à malo. Amen.*"

Q. Say it in English.

A. "*Our Father, who art in heaven; hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread, and forgive us our trespasses, as we forgive them who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.*"

The Lord's Prayer expounded.

Q. How many Petitions in the Lord's Prayer?

A. There are seven.

C. Ըյա ծա յՅօրմյծ “Ար յԱւայր?”

Բ. Ծօ Ծիյա աղ տԱւայր, ծօ Ծիյա աղ Ձաճ, աչր ծօ Ծիյա աղ Տրօրած Նաւի.

C. Շրեւծ քա դաճ յԱւրան տր “մ’Աւայր”
անդ Այտ “Ար յԱւայր?”

Բ. Ծօ Բրիճ չրի ած է ար յԱւայր Եօրճօրոյն է,
աչր չրի ԾարԲրայճրեաճա ծա ճիւղ րոյն; աչր
քօր ծօ Բրիճ չօ Բրիւ ծ’Բլաճայծ օրոյն չրծէ ար
ար Տօղ քիւն, աչր ար Տօղ դա Կօմարտան.

C. Ըյօնար ա տա Ծյա յ’Աւայր աչրոյն-է?

Բ. Ծօ Բրիճ չրի ած է ծօ ճրեւայճ, ծօ ճար-
դայծ աչր ծօ ճօճ րոյն մար ճօրոյն ծօ քիւն.

C. Շրեւծ քա յԱւրան տր, “Ա տա ար Նարմ,”
օրի ա տա Ծյա ան չաճ յիւ Այտ?

Բ. Ծօ Բրիճ չրի ար Նարմ, յր մօ ճարԲար
քէ ա “Ձօրմաճտ ճօրմար;” աչր ծօ Բրիճ չրի
ար Նարմ ա տա Ծիճրեաճտ աչր Քլայճար ա
ճօրոյն-րոյն.

C. Շրեւծ յարմար ըստ չԿար Աւճոյնչէ,
“Նարմար հԱյրոյ?”

Բ. յարմար Այտնէ աչր Եօլր ա Բեյճ ար
Ծիյա ար քեաճ աղ Ծօմար յիւ; աչր Օնօրի,
Ձօլաճ աչր Յրաճ ծօ ճաճարտ ծօ չօ Տօճալ դա
Տօճալ.

C. Ըյա հլաճ ծօ դարմար “Այրոյ Ծէ?”

Բ. Աղ Ծրարմ ծօ ճրեւար աչր ծօ ճիւլար
ծօ.

C. Ըյա հլաճ ծօ մարկչար Այրոյ Ծէ?

Բ. Աղ օրոյն ծօ Բրարար ա ճիւլար, դօ ծօ
քեաճչար աղ Աճայծ Ալճարաճ Ծէ.

C. Շրեւծ յարմար ըստ ծարա հԱւճոյնչէ,
“Շիւլար ծօ Քիօճաճ?”

Բ. յարմար ար Ծիյա, ա չրարա ծօ ծօրաճ
անդ ար չԿրօյճիւ ըստ տՏօճալ րօ, աչր Յօրի
րիօրիւն ծօ ճաճարտ ծօն ըստ տՏօճալ օլ.

Q. Whom do we call *Our Father* ?

A. God the Father, God the Son, and God the Holy Ghost.

Q. Why do you not say *My Father* instead of *Our Father* ?

A. Because he is our common Father, and we are all brethren ; and even because we are obliged to pray for ourselves and for our neighbour. 1 *Tim.* 2. 1.

Q. How is God our Father ?

A. Because it is he created, redeemed, and chose us for his children.

Q. Why do you say, *who art in heaven*, whereas God is every where ?

A. Because it is in heaven he chiefly manifests his *Glorious Majesty* ; and because the kingdom and inheritance of his children are in heaven. *Heb.* 13. 14.

Q. What do we ask in the first petition, *Hallowed by thy Name* ?

A. We desire, that God may be known throughout the whole world ; and that he may be honoured, praised, and loved for ever and ever.

Q. Who are they that sanctify God's name ?

A. Those who believe in, and obey him.

Q. Who are they that abuse the name of God ?

A. Those who break his law, or sin against his commandments. 2 *Kings*, 12. 12 ; *Rom.* 2. 23, 24.

Q. What do we beg in the second petition, *Thy kingdom come* ?

A. We beg of God to pour his grace into our hearts in this life, and to give us everlasting glory in the life to come.

C. Cneverd iarpumowid ran tneap ʒetʒnʒe,
 “Dernʒan do ʒoɪl aɪn an Talan, man do nʒean
 “aɪn Nean?”

F. Iarpumowid aɪn, ʒnara do tabaɪn ʒnʒn,
 ʒnʒn a ʒola do ʒernan ran tʒaʒal-ro, man do
 nʒid na hʒanʒɪl aɪn Nean.

C. Cneverd ʒ ʒɪallnʒear “ʒoɪl ʒʒ do ʒer-
 “nan?”

F. ʒɪallnʒe rʒ na hʒanʒanʒa do ʒomɪɪonad,
 aʒnʒ a beɪt ʒoɪɪɪdeac anʒ ʒac bvannead aʒnʒ
 ʒeaʒnʒom ʒeɪʒeomʒ ʒnʒn.

C. Cneverd ʒ ɪr ʒoɪn ʒnʒn a nʒear nʒ do
 rʒvannead an ran ʒnʒear ʒɪa ʒeaʒnʒom nʒ
 bvannead omʒnʒ?

F. ɪr ɪnʒearʒa ʒnʒn, ʒo bʒvɪl ʒɪa ʒɪnʒearnʒ,
 aʒnʒ ʒo ʒʒɪllnʒid nʒor mʒ ʒo mʒr doʒn tʒanvɪl-
 rʒn.

C. Cneverd ʒ ɪr ʒoɪn a nʒad anʒ ʒm bvan-
 earʒa nʒ ʒeaʒnʒom?

F. “ʒ hʒɪʒearnʒa, ʒo nʒernʒan do ʒoɪl; ʒo
 “nʒanʒan hʒɪnʒn.”

C. Cneverd iarpumowid ran ʒʒeaʒnanʒad ʒet-
 ʒnʒe, “ʒn nʒan ʒaʒeanvɪl tabaɪn ʒnʒn a
 “nʒid?”

F. ʒac Nɪ a ʒa na Rɪaʒʒanʒnʒ omʒnʒ, do
 ʒad ʒnʒma aʒnʒ ʒoɪnʒ, ɪʒʒon, na ʒaʒna-
 mʒnʒeaʒa, bvanʒan aʒnʒ ʒnara ʒʒ, bɪad ʒʒr
 aʒnʒ ʒvʒad.

C. Cneverd ʒa nʒeɪnʒn, “Tabaɪn ʒnʒn a
 nʒid?”

F. ʒa ʒnʒn a ʒʒeɪll ʒnʒn, ʒnʒ mʒɪɪɪʒonʒad
 a beɪt anʒʒnanʒad ʒmʒɪoll an ʒae manʒ;
 aʒnʒ ʒnʒ ʒoɪn ʒnʒn an ʒnʒnʒn do ʒnʒ a bʒon-
 ʒanʒe an “nʒʒan Neanʒa,” nʒʒ do “beaʒnʒear
 “ʒvɪɪaɪt an ʒʒanʒn.”

C. Cneverd iarpumowid ran ʒʒnʒeaʒ ʒetʒnʒe,

Q. What do we beg in the third petition, *Thy will be done on earth as it is in heaven* ?

A. We beg of him to give us grace, to do his will in this world, as the angels do it in heaven.

Q. What means to *do the will of God* ?

A. It means to fulfil his commandments, and to bear patiently all the troubles and adversities that befall us. *S. Luke, 21. 19.*

Q. What ought we to consider, or think, when God afflicts us with troubles or crosses ?

A. We ought to consider, that God is most just, and that we deserve a great deal more of that kind. *Job. 15. 15 ; S. Luke. 23. 41.*

Q. What ought we to say in time of trouble or adversity ?

A. *O Lord, thy will be done ; Blessed be thy name.*

Q. What do we beg in the fourth petition, *Give us this day our daily bread* ?

A. Every thing we stand in need of, in regard to both soul and body ; that is, the Sacraments, the Word and Grace of God, even food and raiment. *S. Mat. 4. 4 ; S. Jo. 6. 35, &c. ; 1 Tim. 6. 7, &c.*

Q. Why do you say, *Give us this day* ?

A. To put us in mind that it is not lawful to be solicitous for to-morrow ; and that we ought to put our confidence in the providence of our *Heavenly Father* who feeds the birds of the air. *S. Mat. 6. 31, 32, &c.*

Q. What do we beg in the fifth petition, *for-*

give us our trespasses, as we forgive them that trespass against us?

A. We beg that our sins may be forgiven us, according as we forgive our enemies: for we cannot obtain forgiveness from God unless *we forgive others all injuries be they never so great.* *S. Mat.* 18. 21, 22; *S. Mark*, 11. 25, 26.

Q. What does he beg who has no mind to forgive his enemies?

A. He begs of God not to forgive him his sins. *S. Mat.* 7 c. 2 v., 18 c. 32, 33 v.

Q. What means *to forgive him, who did us hurt?*

A. It means to renounce all desires of revenge, and to be willing to render good for evil. *Rom.* 12. 20, 21.

Q. Can we forgive our enemy, and yet demand some satisfaction for the damage he has done us?

A. We can, provided we require it rationally and according to law; and that our hearts be free from hatred and aversion to the people whom we pursue. *1 Cor.* 6. 1, 2, 3, &c.

Q. Does he, who endures not the sight or company of those who did him hurt, *truly forgive them?*

A. He does not; for he followeth not God's example, who regards us with affection and receives us compassionately and lovingly when he forgives us. *S. Mat.* 18. 35; *Eph.* 4. 32; *Coloss.* 3. 12, 13.

Q. What do we beg in the sixth petition, *lead us not into temptation?*

A. We beg of him to give us victory over the temptations of the world, the flesh, and the Devil.

Q. Is it true that God tempts us sometimes?

C. Nj fion: ac jr mallwz a jad na mear zo zCwneann Dia Cataize api Woin-neac cwm Qile; zidead jr fion zo nDearbann re rion api Uainb ne boctact, ne hEaplaince no ne brad aine eizn eile.

C. Cwero fa nDearbann re rion ne hWino azyr ne hWionire?

F. Chwm api nWlant a Smal an peacayb, amxl map zlantar an tOr ne Tionb; no do cwm Lrac Sactap doimearda da tabaite dñm api Neam, api Son api broizide.

C. Wn nDearbann Dia rion api Woin-mob eile?

F. Dearbaid re for rion ne Saisbrior, ne Sogal rada, ne Slainte azyr nyr na Tjodlaicb eile do beyn dñm, map congnam cwm Deazoi-breacdo do dervam, azyr na beata rionrude do cillead.

C. Cwero jr Wdbar do na Cataizib, do zlvaipear rion cwm Qile?

F. Wn Diahal, an Sogal azyr an Cholan.

C. Cwero fa bfwlmgann Dia do Namob api nWma, Catize do cwm opm?

F. Do cwm Slize do tabaite dñm api mdr-lvaidact do cillead ne troib zo meirneamxl an Wzaid api Namad.

C. Wn bPeacmgann an re do brobdmgear an Diahal, an Sogal, no an Colan cwm Uile?

F. Nj peacmgann, myna dTarmmgann re na Cataize-re api feln; no myna nWontmgann dñb.

C. Cionnar aineoocar Neac, nar ontwz re do'n catvzad?

A. It is not; on the contrary it is damnable to say or think that God tempts any one to evil; yet it is true that God tries us sometimes by poverty, by sickness, or by some other tribulation. *Psa.* 5. 5; *Rom.* 9. 14; *S. Jam.* 1. 13; *Job.* 7. 1.

Q. Why does he try us by affliction and calamity?

A. In order to purify us from the filth of sin, as gold is purified by fire; or else to give us an unspeakable reward in heaven for our patience. *S. Jam.* 1. 2, 3, 4; 1 *S. Pet.* 1. 6, 7.

Q. Does God try us any other way?

A. He likewise tries us by riches, by long life, by health, and by the other favours he confers upon us, as means to do good works, and to merit life everlasting. *Eccli.* 15. 14, 15, 16, &c; 1 *Tim.* 6. 17, 18, 19.

Q. Which are the causes of the temptations that move us to evil?

A. The world, the flesh, and the devil, *S. Mat.* 4. 3; *Rom.* 7. 23; *S. Jam.* 1. 14; *S. Jo.* 2. 15, 16,

Q. Why does God suffer the enemies of our souls to tempt us?

A. In order to give us means of meriting much, by fighting courageously against our enemies. *Revel.* 2. 10, 11.

Q. Does he sin, whom the world, the flesh, or the devil provokes to evil?

A. No, unless he draws these temptations upon himself; or unless he consents to them. *Rom.* 7. 17, &c.

Q. How shall one know that he has not consented to the temptation?

Բ. Ձա ծիրէ քէ ծօ * քրաբ; ո՞ն մա շարձ
 չան իօյլլ, Ալրե և շաճարե ծօ: Ո՞ր ելե: մա Բի
 Բրայնեա՞ծ ո՞ն Օօլճիօր ար, ան քա՞ծ ծօ իմար ան
 Օրօ՞ւ-րմրայնեա՞ծ; ո՞ն մա ծ'արար չօ Ելէ՛լլա՞ծ
 Ըոշնար ար Օհլա, ո՞ն Ելծլօրճի՞ծ Նալի ո՞ն
 Ալոշլ, իր ծարիօն քար օտքի՞ք քէ ծօ.

Ը. Ըլոնար արեօ՞ւր Նեա՞ծ չր օտքի՞ք քէ?

Բ. Ձա ծ'արար չօ քրայնեա՞ծ ան Օրօ՞ւ-
 րմրայնեա՞ծ, շար Ելր չր արարճ-Ե, իր քիօր չր
 օտքի՞ք քէ ծօ.

Ը. Ըրեւ յարմար ըան քա՞ծմա՞ծ Ալէ՛ւոշե,
 “Ալ քար իմ օ Օլե?”

Բ. Եարմար ար Օհլա, ար քարա՞ծ օ չա՞ծ Ո՞ր
 ծօ ծարա՞ծ Օւ՞ր ո՞ն Ալէ՛ւօր ծ'ար, ծօ շա՞ծ
 շար ո՞ն Անա; ար չօ † քրարա՞ծ օ չա՞ծ Ո՞ր
 և շա՞ծ ան Ալա՞ծ քարե ար անա.

Ը. Ըրեւ շարար ան Բալ-րօ, ԱՅԵՆ?

Բ. Ըլար չօ, “Բիօ՞ւ ար քր.”

Ը. Ըրեւ քա չԱլէ՛ւօր քար Ալար չօ ան
 Ըլարա քր քա Բարար-ք, “Բիօ՞ւ ար քր?”

Բ. Օա շարեա՞ծ, չր Ձար իմ քա Բալ-
 շարա՞ծ-րօ քա ծ'արար օ Օհլա.

ԱՆ 3. ԼԵՅՅՅՈՆՆ.

Օո՞ն Ալէ ՁԱՐՅԱ, յօ՞ւ, ծ'արե ան Ալոշլ.

Ը. Ըրեւ շար քր քա † “Բարե ան Ալոշլ,”
 ո՞ն քր ան Ալէ ՁԱՐՅԱ?

Բ. Ըրար, չր քա Ալար չօ Բարա՞ծ ծօ Բար-
 ար ան Ալոշլ, ծօ Բարար ԵԼՅԱԲԵԾԻ
 քր ար քա Բարար: Ալար չօ, ծօ շարար

* արա՞ծ.

† Բարար.

‡ Բարարա՞ծ.

A. If he renounced it quickly; or if he endeavoured without delay, to give attention to something else; if he was troubled or grieved whilst the evil thought lasted; or if he earnestly begged the assistance of God, or the intercession of saint or angel, it is certain he did not consent to it.

Q. How shall one know that he consented?

A. If after he perceived the evil thought, he quietly suffered it, it is true that he consented to it.

Q. What do we beg in the seventh petition, *but deliver us from evil*?

A. We beg of God to free us from every thing that would do us hurt or mischief, in regard of either body or soul; and particularly from whatever is contrary to our Salvation.

Q. What means the word *Amen*?

A. It signifies, *so be it*.

Q. Why do you finish the Lord's Prayer with these words, *so be it*?

A. To show that we desire to obtain all these petitions from God.

THE THIRD LESSON.

Of the AVE MARIA, or the Angelical Salutation.

Q. WHAT do you understand by the *Ave Maria* or *Angelical Salutation*?

A. I understand that it is a prayer composed of the words of the angel, likewise of the words of *St. Elizabeth*, and of the Church; a prayer

which is very pleasing to the *Blessed Virgin Mary*, and is commonly said after the *Lord's Prayer*.

Q. Why is it called the *Angelical Salutation* ?

A. Because it was the *angel Gabriel* that made the first part of it, saluting and congratulating the *Virgin Mary*, when he came with a message to her from God, that the Second Person of the Trinity would be *made man in her womb*. S. *Luke*, 1. 29.

Q. Say the *Angelical Salutation* in Latin.

A. "Ave Maria, Gratia plena : Dominus tecum : benedicta tu in Mulieribus, et benedictus fructus ventris tui, JESUS. Sancta Maria, Mater Dei, ora pro nobis peccatoribus nunc et in hora mortis nostræ. Amen."

Q. Say it in English ?

A. "Hail Mary, full of Grace : our Lord is with thee : blessed art thou among women, and blessed is the fruit of thy womb, JESUS. Holy Mary, Mother of God, pray for us sinners, now and in the hour of our death. Amen."

Q. Which is the angel's part of this prayer ?

A. *Hail Mary, full of Grace : our Lord is with thee ; blessed art thou among women*. S. *Luke*, 1. 28.

Q. What did Saint *Elizabeth* say to the *Blessed Virgin Mary* ?

A. *Blessed art thou among women, and blessed is the fruit of thy womb, JESUS*.

Q. When did she speak so ?

A. When the *Blessed Virgin* went to visit her. S. *Luke*, *ibid*.

C. Շերժ ի Ընդոն «Կեանք» ծոն Սր
նայն-րի ?

Բ. «Ա Նամ-Պար, և մաճար Օհ, չոն օր-
« քոն-ե նա Քաճոյ, և ուր աչր ան Ան ար
« մալր, բլոժ մար ըն»

C. Շերժ քա ղՕրճար ան շԱյնջալ, չո
նայն « Պար Օյն » ան ծոն Նարայն ?

Բ. Օո Բրն չոն ան մո քար ըն ծոն ինճար
աչր ծոն ինճար ծոն Օհ, յոն Այնջալ աչր
յոն Նամ ար բլոժ օր.

C. Շերժ քա ըն քա ղՕրճար քա, չո նայն
ըն « Լան ծոն Նարայն ? »

Բ. Օո Բրն չոն չան յոն յոն, աչր չոն
յոն ար ըն « Լան ծոն Նար » ան և Բրն.

C. Շերժ քա ղՕրճար ան շԱյնջալ յա-
« Ա ծոն Այնջալ մալլե յոն ? »

Բ. Օո Բրն չոն ինճար Օհ ի ծոն չան
քաճո, աչր չոն ինճար քա ի ծոն.

C. Շոնար և ծոն ան « Նամ-Օյն Պար Բան-
« նայն ծոն Շոն յա ման չո ին ? »

Բ. Օո Բրն չոն ինճար Օհ ի ծոն չան
Լոն; աչր չո նայն ըն յա « Պար աչր յա
« Պարն » ան յոն-քաճո, չան ար և « Կճաճա
« ար Ան-ժոն, » յոն յա ղՕհ և * Կրն:
Ինճար, ան Բար Բան ար բլոժ և յան ծոն
Օհ, աչր ան Բար չո Բան.

C. Շերժ քա ղՕրն, չոն « Բանայն
« Կան Բոն յա Նամ-Օյն Պար ? »

Բ. Օո Բրն չոն ան « Կրն, և Պար-ն,
« Կան յա Նամ-Կան աչր յա ման ».

* Կան, Բան.

Q. Which is the *Church's* part of this prayer ?

A. *Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. So be it. Conc. Ephes. ann. 431.*

Q. Why did the angel say that the *Virgin Mary* was full of grace ?

A. Because she received greater gifts and favours from God, than any *angel or saint whatsoever. S. Luke, 1. 30, &c. ; S. Epiphan. tom. 2. pag. 292, &c.*

Q. For what else did he say she was *full of grace* ?

A. Because she conceived immediately, and carried the *Author of Grace* in her womb. *S. Luke, 16.*

Q. Why did the angel say to her, *our Lord is with thee* ?

A. Because God preserved her from all sin, and always guided her. *S. August. lib. de Nat. et Grat. c. 36. n. 42 ; Conc. Trid. Sess. Decr. de Pec. Orig.*

Q. How is the *Holy Virgin Mary* blessed above all other women ?

A. Because God preserved her from *all sin* ; and that she was both a *Mother and a Virgin* at the same time, without losing her *Virginity in any wise*, before or after child-birth ; a favour which God never did, nor ever will grant to any woman whatsoever. *S. Hieron. against Jovin. and lib. 13. c. 44. in Ezech. ; S. Bern. serm. 4, upon the Assumpt.*

Q. Why do we say that the *Fruit of the womb of the Holy Virgin Mary* is blessed ?

A. Because *Christ her son* is the fountain of all holiness and blessings. *Coloss. 2. 9.*

C. Cnerd fa n̄ʒorrm̄oɔb “W̄ačar̄i D̄e” do’w N̄om̄-Oīʒ?

F. W̄i an W̄ob̄ar̄ ʒr̄i ab ipe am̄aɔn “f̄ior-
“m̄ačar̄i JOŠA CR̄JOŠO,” noč a t̄a na Ohīa
aʒr̄ na d̄yne.

C. Cnerd fa n̄lar̄rm̄oɔb aɔn an N̄om̄-Oīʒ
ʒr̄i d̄e aɔn an Son “an̄ W̄im̄r̄i an b̄ar̄, ʒo
* r̄r̄n̄rađac?

F. Do b̄r̄iʒ ʒr̄i m̄o ʒo m̄or̄i an Rīač̄tan̄ar̄ pe
ʒ̄n̄ar̄aɔb aʒr̄ pe T̄r̄oč̄aɔne D̄e, an tan r̄in,
ion̄a an̄ W̄on-am̄ oɔle.

C. Cion̄nar̄ r̄in?

F. Do b̄r̄iʒ ʒr̄i neap̄t̄maɔne aʒr̄ ʒr̄i b̄oʒ-
l̄ȳʒe Cač̄ȳʒe an Oɔab̄aɔl an̄ W̄im̄r̄i an b̄ar̄,
ion̄a an̄ W̄on-am̄ oɔle; aʒr̄ f̄or̄ do b̄r̄iʒ ʒo
ʒC̄ion̄ean̄ Oɔa Rīoʒ̄ač̄ Neɔme, n̄o ipeion̄
r̄ior̄m̄w̄de do ʒač̄ D̄yne, an tan do r̄ʒar̄ar̄ a
t̄W̄am̄ n̄i an ʒC̄on̄p.

C. Cnerd fa mol̄tar̄ d̄yn̄, an W̄r̄n̄aɔʒ r̄i do
n̄ađ ʒo m̄in̄ic?

F. Do č̄r̄m̄ ʒo r̄m̄vaɔneoč̄m̄oɔr̄ ʒo m̄in̄ic aɔn
č̄r̄i Neɔč̄b̄.

C. Cnerd ē an c̄er̄d N̄i?

F. Ion̄c̄ol̄n̄ʒađ W̄oɔn-m̄ic D̄e, a m̄b̄roɔm̄
“W̄h̄ȳne Oīʒ,” m̄ar̄ ʒeall on̄yn̄-e.

C. Cnerd ē an d̄ar̄a N̄i?

F. S̄r̄b̄aɔl̄ceada na “N̄om̄-Oīʒe,” ead̄on, a
C̄neɔdeam̄, a C̄an̄p̄t̄r̄n̄ač̄t; a F̄oīʒ̄iɔb, a ʒ̄ean̄-
m̄n̄ȳʒeac̄t, a h̄Oɔn̄īr̄le, aʒr̄ a h̄l̄m̄lač̄t.

C. Cnerd ē an t̄near̄ N̄i?

F. Eɔɔɔion̄ȳw̄de č̄r̄m̄ač̄tač̄ “W̄h̄ač̄ar̄ D̄e,”
aɔn Son na Oɔyn̄ʒe, do ʒ̄on̄near̄ oɔn̄e; aʒr̄ do
† č̄aɔn̄ʒear̄, d̄a r̄iɔb̄, a b̄eara-r̄an do leam̄m̄n̄.

C. C̄īa h̄lad a m̄ear̄ʒ na ʒC̄at̄oɔl̄iceac̄ f̄eɔn̄,

* r̄peɔr̄r̄aɔta.

† č̄oʒnar̄.

Q. Why do we call the Blessed Virgin, *Mother of God*?

A. Because it is she alone that is the *true Mother of JESUS CHRIST*, who is both God and Man. *S. Mat.* 1. 20, 21.

Q. Why do we beseech the Blessed Virgin to pray for us at the *hour of our death*, especially?

A. Because we stand in much greater need of the grace and mercy of God at that time than at any other.

Q. How so?

A. Because the temptations of the devil are stronger and more dangerous at the hour of death than at any other time; and likewise, because God decreed the kingdom of heaven, or everlasting punishment, for every one when the soul parts from the body. *Eccles.* 11. 3.

Q. Why is it recommended to us to say this prayer often?

A. That we may frequently think on three things.

Q. Which is the first?

A. The *Incarnation* of God's only Son in the womb of the *Virgin Mary* for our sake.

Q. Which is the second thing?

A. The virtues of the *Blessed Virgin*, to wit, her faith, her charity, her patience, her chastity, her humility, and obedience.

Q. Which is the third thing?

A. The powerful intercession of the *Mother of God* for those people who call upon her, and who constantly endeavour to follow her example.

Q. Who are those among the Catholics themselves that dishonour the *Blessed Virgin*, and

նոճ ծօ շարկարիշեար ան “Նաոմ-Օլջ,” ԳՅՐ
ՇԱՅԼԵԱՐ ԵՐԱԾ ՆԱ ԵԱԶ-ՐԻՆՈՅԷ, ԾՈ ՆՅԺ ՇՈՅԷ.

Բ. Ա ԵԱ ԱՆ ՕՐԻՆՅ ԼԵԱՄ, ԾՈ ՄԵԱՐԱՐ, ՅՐԻ
ԼԵՐԻ ԾՈՅԺ ՇՐՄ ՓԼԱՅԻՐ ՕԵ Ծ՛ՔԱՅԱԼ, ՊԻՆՅՈՆ
ՄՈՐԻ ԾՈ ՇՐԻ ԽՈՏԷ, ՔԱ ԱՆ ՄԵԱԶԱՆ ԵՐՈՐԴԷ ՆՈ
ԲՐԱՐ ՐԻՆՈՅԷ, ԾՈ ՆՅԺ ՇՈՅԷ; ՅԻԾ ՅՈ ԵՔԵԼԻԾ,
ՐԱՆ ԱՄ ՅՇԵՐԾՆԱ, ԵՐՅԷԱ Ծ՛Ա ՆԱՄԻՆԱՆԱՅԻ;
ԳՅՐ ՆԱՇ * ԾԵԱՐՅԻԾ ԱՄԱՅՆ, Ա ՄԵԱՇԱ ԾՈ ԼԵԱՐ-
ՎՅԱԾ ՅՈ ԾԻՇԵՐԼԱՇ; ՆԱ ԼՈՐՅ ՆԱ “Նաոմ-Օլջե”
ԾՈ ԼԵԱՄՈՒՄ ԱՐԻ ԱՈՆ-ՇՈՐ.

Ծ՛ԱՄՐԻՐԻ ՆԱ ԽԼԻՆՈՅԷ.

Շ. ՇԱ ԽԼԱՐԻ Ա ԵԱ Ծ՛ՔԻԱՇԱՅԻՆ ՕՐԻՄՈՆ, ՕՐԱ ԾՈ
ՅՈՏԷ?

Բ. ԱՆՆԱՄ ՇԱՇԱՅԻՆԻ, ՇՈՏԱԵԱՐԻՄԷ, ԳՅՐ ՅԱՇ
ՎԵ ՐԻԱՇԵԱՆԱՐ ՇՈՐԻՔ ԳՅՐ ԱՆՄԱ; ԳՅՐ ՔՐ, ԱՆ
ԵԱՆ ԾՈ ԵՅՐԻ ՕՐԱ ՆՐԱԾ-ՇԱԵԱՐԵՐ ԱՐԻ ԵԻՇ Ծ՛ՊՈՆ.

Շ. ՇՐԱ ԽԼԱԾ ՆԱ ԼԱԵՇԷ ԱՆՆ ԱՐ ՄՈ Ա ԵԱ
Ծ՛ՔԻԱՇԱՅԻՆ ՕՐԻՄՈՆ, ԱՐԻՄՅՅ ԾՈ ԾԵՐՆԱՄ ՇՐՄ ՕԵ?

Բ. ԱՆ “ՕՐՈՒՄՆԱՇ, ԳՅՐ ՅԱՇ ԼԱ ՏՈՐԻՄԷ ԵՐԼԷ;” ԾՈ
ԵՐԻՅ ՅՐԻ ՇՐՄ ՕԵ ԾՈ ՅՈՏԷ, ԾՈ ՄՈԼԱԾ ԳՅՐ ԾՈ ՐԻԱՐ,
ԾՈ ՐՈՐԵԱՐ ՆԱ “ԼաԵՇԷ-ՐԷ” Օ ՅՈՇՎՅՅԻՆ ՐՈՅԱԼԵԱ.

Շ. ՆԱՇ ԵՐՅՈՆ ՔՐ ՕՐԱ ԾՈ ՅՈՏԷ ՅԱՇ ՎԵ
ԼԱ?

Բ. ԻՐ ԵՐՅՈՆ ՅՈ ՇՐՈՏԷ; ՕՐԻ ԵՐԾ ՄՈՐ, ԳՅՐ
ԵՐԾ ՕՐՈՄԵՎԵԱՇ ԱՆ ՕԵԱՐՄԱԾ Ծ՛ՊՈՆ, ԱՈՆ-ԼԱ
ԱՄԱՅՆ ԾՈ ԼԵՐՅԵԱՆ ՇՐԻՄՈՆ, ՅԱՆ ՕՐԱ ԾՈ ՅՈՏԷ, ՆՈ
ԾՈ ՄՈԼԱԾ ՅՈ Ծ՛ՐԵԱՇԵԱՇ.

Շ. ՇԱ ԽԼԱՐԻ ՐԱՆ ԼԱ, ԻՐ ՇՐԻ Ծ՛ՊՈՆ ՅՈ ՄՈՐ-
ՄՈՐ, ԱՐԻՄՅՅ ԾՈ ԾԵՐՆԱՄ ՇՐՄ ՕԵ?

Բ. ԱՐԻ ՊԱՅԻՆ ԳՅՐ ԵՐԱՇ-ՆՈՆԱ, ՐՈՐԻՄԷ ԳՅՐ
Ա ՆՕՐԱԻԾ ԵՐԾ, ԳՅՐ ԱՅ ԵՐՈՐԴՆԱԾ ՅԱՇ ՕՐԵ, ԾՈ
ՐԵՐԻ ՄԱՐ ՇՐԵԱՐ ՐՐՐ Է ՆԱ ՕՐԱԻԾ ՐՈ.

* ԾԵՐՅՐԻԾ.

lose the benefit of the few prayers they direct unto her ?

A. The foolish people, who imagine that to gain heaven it is enough for them to have a great confidence in her, on account of the little fasting or luke-warm prayers they offer unto her ; although they be at the same time given up to their inordinate passions, and do not so much as propose sincerely to amend their lives, nor in any wise follow the example of the *Blessed Virgin*.

Of the Time of Prayer.

Q. When are we obliged to pray to God ?

A. In the time of temptation, danger, and every necessity of soul or body ; and also when God confers any new favour upon us.

Q. On what days are we most obliged to pray to God ?

A. On Sundays and on all other holy-days ; because these days are exempt from wordly business, in order to pray, praise, and serve God.

Q. Is it not also necessary to pray to God every day ?

A. It is, certainly ; for it would be a great and ungrateful forgetfulness in us to let any one day pass without praying, or praising God diligently. *S. Luke*, 18. 1 ; *Eph.* 6. 18.

Q. At what hour of the day ought we chiefly to offer our prayers to God ?

A. Morning and evening, before and after meat, and when we begin any work, as hereafter set down. *Eccli.* 39. 6, 7 ; *Wisdom*, 16. 27, 28, &c. ; *Ps.* 140. 2 ; *1 Cor.* 10. 31.

Օրաշար լաւեամիւր աղ Շրիօրօնքե.

ԱՆ 4. ԼԵՅՅՅՈՆՆ.

Ծո՛ղ Շրիօրօնքե աշր՝ ծօ Ըօմարէա յա Շրօլժե.

C. Աղ “Շրիօրօնքե” է՛ր ?

F. Եր՛ էսծ, մայլե յե Յրարայծ Ծե.

C. Շրեւծ քա յԾեյրիւր, “մայլե յե Յրարայծ Ծե ?”

F. Ծօ երիշ յա՛ւ ար էլլ մե, աշր յա՛ւ ար երեւօր ծամ աղ Ձիօր-իւլժեար-քա ծօ էլլեա՛ծ յա Օիյա, ո՛ւ՛՛ ծօ յիմե Շրիօրօնքե ծիօղ, “էրե յա “Ձիօր-էրօ՛ւլլալլե քիւր.”

C. Շիա Եր “Շրիօրօնքե” աղ ?

F. Ես՛ Ծոյե, Եր յա եարեա՛ծ, ծօ շրեւօր աղ ա շրօլժե, աշր ածիւլժեար յե յա եալ Եա-շարշ աշր Օլիժեա՛ծ ԵՕՏԱ ՇՐԵՕՏԾ.

C. Շրեւծ է աղ Տօ՛ւար ծօ Նեա՛ւ ա ելէ յա “Շրիօրօնքե ?”

F. Ծօ շիւծ յե էրի Ձիօր-իւլժալլ ար.

C. Շրեւծ է աղ շեւծ քօ՛ւար ?

F. Ա՛ էա, Յօ քօլէար աղ Շրիօրօնքե, էրե շրարա աշր մօր-Երիժեա՛ւ “ար Օլիժեարիւր ԵՕՏԱ ՇՐԵՕՏԾ” ծ’ղ երեա՛ւ, աշր ծ շրիւլժ-էրիւծ աղ Օլա՛ւար, աշ ա յալիւ յե քօլ էրօղ-ծօլլլե.

C. Շրեւծ է աղ ծարա Տօ՛ւար ?

F. Ալիժեքեար է, յի ծ’ա Աւար շալիւլժե, ա՛ւ՛ ծօ՛ղ Աւար Նեալիւծա ; Եղար շրիւծ ած քիւլլ ծօ, “Ար յԱւար ա էա ար Նեալ,” ա յա՛ Յօ ծօ՛ւլլարա՛ւ.

C. Շրեւծ է աղ էրար Տօ՛ւար ?

F. Ա՛ էա, Յօ երիւ աղ “Շրիօրօնքե” յ’Օլիժե

THE DAILY DUTY OF A CHRISTIAN.

THE FOURTH LESSON.

Of a Christian, and of the Sign of the Cross.

Q. ARE you a *Christian* ?

A. Yes, by the grace of God.

Q. Why do you say *by the grace of God* ?

A. Because I did not, neither could I, deserve this great benefit of God, who made me a Christian through *his great mercy*. *Rom.* 9. 15, &c. ; *Tit.* 3. 5, 6, 7.

Q. Who is a *Christian* ?

A. Every one who, being baptized, inwardly believes, and outwardly professes, the doctrine and law of JESUS CHRIST. *Rom.* 10. 10.

Q. Of what advantage is it for one to be a *Christian* ?

A. He receives three great advantages thereby.

Q. What is the first advantage ?

A. It is that the *Christian* is delivered through the grace and superabundant merits of our Lord JESUS CHRIST, from sin and from the power of the devil, who held him in hard bondage. *Rom.* 7. 4, 6.

Q. What is the second advantage ?

A. He is regenerated, or new born, not unto his earthly, but unto the Heavenly Father ; so that he can confidently say, *Our Father, who art in heaven*. *Rom.* 8. 14, 15, &c. ; *Tit.* 3. 6, 7.

Q. What is the third advantage ?

A. It is, that the *Christian* is heir of the

áirí Ríojáct Neime, ázúr go bfuil Ceapc áize
cym na beacta ríorínde.

C. Cierb éizear éí me “Teazartz nó Ol-
jead Chríoró?”

F. Twzim mír, zac vle. fírimme, d’foillírd
“Críoró” ázúr do mínear an “Nóm-Éazlír
“Chacolíce Rómánae” d’ínn.

C. An bfuil ré d’fiacáib orínn an “Tea-
“zartz Críorónde” do beiré ázinn?”

F. A cá d’fiacáib orínn zan Áimír, an
tíomlan do éreidead ázúr Fíor bñ-alt an
“Teazartz Críorónde” do beiré ázinn go rñ-
naðac.

C. Cierb íad na “bñ-alt-íorí do’n Tea-
“zartz Críorónde,” nóe a cá d’fiacáib orínn,
do beiré ázinn “go beact?”

F. Rñ-díamíra an éreídm, nóe a cá a
“zCíre na nÁbrdal; Áíceanta. Óe ázúr na
hÉazlírre; na Neíce beannar mír na Sacra-
míntíib, nóe a cá d’lalaé orínn do zlacad:
maílle mír na Coínzíollaib, a cá mactanaé
cym a nólacá; Uínnz an Tízeamíra, ázúr
Óvalzar áirízte arí nEaladán, arí zCeirde nó
arí nDáma.

C. An bfuil ré d’lalaé áirí an té, a cá ann
Áínbéíor na Neíceann-ro, Éolr d’íarínd go
díéíollaé?

F. A cá zan Áimír, “fóí éorí damanta.”

C. Nac leorí do Neac Seanmóirí ázúr “Áí-
“mínn” d’éirdeact?

F. Ír deimínn nac leorí; óirí ní znacáé, go
dTwzeann an té, a cá áínbéíoraé a “zCeann-
altaib an Teazartz Críorónde,” an tSeanmóirí
féin, nó Áínd-éazartz áirí bíé oíle.

C. Cierb ír Coimáíca do’n Chríorónde?

kingdom of heaven, and hath a right to everlasting life. *Rom.* 8. 17 ; *S. Jam.* 2. 5.

Q. What do you mean by the *doctrine or law of Christ* ?

A. I mean by it all the truths which *Christ* revealed, and the *Holy Catholic and Roman Church* teacheth us.

Q. Are we obliged to know the *Christian Doctrine* ?

A. We are undoubtedly obliged to believe all, and to know distinctly, the principal articles thereof. *Conc. Trid. Sess.* 24, c. 4 and 7.

Q. What are those *principal articles* of the *Christian Doctrine* which we are obliged to know *punctually* ?

A. The mysteries of faith, which are contained in the *Creed of the Apostles* ; the commandments of God and the Church ; the things which regard the sacraments that we are bound to receive, together with the dispositions that are necessary for receiving them ; the *Lord's Prayer*, and the particular duties of our profession, trade, or calling.

Q. Is he who is ignorant of these things obliged to seek earnestly for knowledge ?

A. He is, certainly ; and that under *pain of damnation*. *Isa.* 5. 13 ; *Prov.* 15 c. 14 v., 19 c. 2 v. ; 1 *Cor.* 14. 38.

Q. Is it not enough, that one should assist at Sermons and Mass ?

A. No, certainly ; for he who is ignorant of the principal Articles of the *Christian Doctrine*, doth not commonly understand the sermon itself, nor any other profound instruction.

Q. What is the sign of a Christian ?

Ғ. Қошанба ба "Сролсе."

C. Cιωματ α δεηταρ "Cοματα ηα Cροιζε?"

F. Եւ արեւար Բարն յա Բոլրե Եւրե Բիւ
 լարն աղ ԵրԲարն, ծ իւն զնն յա Բրոնն; Բիւ աղ
 յԵրալարն լի ԲՅր Եւր, ԲՅ իաժ: “Անն Անն
 “աղ Աւար, ԲՅր աղ ՁԻլ, ԲՅր աղ Տրլորաթ
 “Նալն. Ամեն.”

Գ. Շրջո՞ւմե՞ք «Եօթնըօրեայ ճիշդ»-ը և
ՅՇէ՞լլ ծնո՞ղ?

F. Ան “Երիտօրծ ո՞՞հ Նաւիճա;” ջրի չլաւ ան
 ծարա Բարբա ծո՛ղ “Երիտօրծ Ըօլան ծառնա,”
 աջր ջրի քրտզալ թէ լոռ-ե ծ ծալրե աջր
 ծ * իորրեալէ ան Օլաճալ աջր ան քաւալծ,
 աջ քրտն ծալր ան ան լոռ ա ջրան ի
 Շրոյճե.

C. Ca hllallu yr cõllu "Coñhanta na Croyce" do deynañ?

F. Այնքէ ճիշտ ասի Պաւլոս, աչ եւ իմ
ծնած բան Օրձե, աչ բարեկամ Արարչէ հօր
հա՛ն Օրբու բալ.

C. Nač mašt Comarča na Croyce do der-
nam am Amajb oile?

Բ. Եր մաթ, ԳՅՐ 30 հԱյլու՛ն զոն Ամրոր
Շա՛հալն, ո՞ն Շոռա՛հալն Գլոն Ելոն.

C. Այն բայն «Երեսնամեկ և Երեսնամեկ» և ի՞նչ
և ծորած և հեռացրե՞ք:

F. Do bĭ, amĭxl ĩr follar ar ʒJbJSTJN
nawĭta; "Wyna ʔDewntar," a beĭr an tĭ-
taĭr oĭwbeĭnce-re na hEazĭre, "Comarĭa
"Chnoĭce JOSA CRJOSO aĭr Ewĭan na
"ʒCneĭdmeac, aĭr an Uĭrʒe pĕ mbajrdear

* можливе, Складується.

A. The sign of the Cross. *S. Basil. lib. de Spir. S., &c.*

Q. How is the sign of the Cross made?

A. By putting the right hand to the forehead, from thence below the breast, to the left shoulder, and to the right, saying: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Q. What doth the sign of the Cross put us in mind of?

A. It puts us in mind of the Most Holy Trinity; that the Second Person of the Trinity was made man; and that he redeemed us from the bondage and slavery of the devil, and of sin, by suffering death for us on the Cross.

Q. At what time is it fit to make the sign of the Cross?

A. At our rising in the morning, going to bed at night, when we begin prayer, and every other work. *Gal. 6. 14; S. Jer. de Custod. Virg. ad Eustoch.; S. Cyril. Catech. 4; S. Ambr. Serm. 43.*

Q. Is it not useful to make the sign of the Cross at other times?

A. Yes; and particularly in time of temptation, or of any danger whatsoever.

Q. Was the sign of the Cross used in the Primitive Church?

A. Yes; as it plainly appears from Saint Augustin: "If the sign of the Cross of Jesus Christ," says this great Father of the Church, "be not applied to the foreheads of the believers, to the water with which they are

“յաճ, այր աղ Օլա թէ ղնոյշէար յաճ, այր աղ
 “յօճայրէ թէ ղՕլտէար յաճ, ղի ղիւթար Քօլոյ-
 “ճեանն ծօ ղա Նելէլբ-րէ, մար յր ծրալ.” Քլլր աղ
 Քօճար, ջրի աճ օ’ղ “ՅՇրօյճ,” յօճօղ, “օ իւր
 աջր Քիւր յՕՏԱ ՇՐՅՕՏԸ այր աղ ՅՇրօյճ”
 ծօ էլ ջ երալձ աջր երկօշմայրեաճ յօմլան “ղա
 Տարամքնեաճ” րլէ.

C. Քղ ղէ ղաճ ղԾերնայձիւր ղա Շերժ Շիւր-
 օրջէ “Ըօմարէա ղա Շրօյճէ,” աճ աճ Բրլօ-
 լօլան ղա Տարամքնեաճ ամայն?

F. Ծօ ղիւր, բօր, այր յաճ Քօղ-ճօր օլլէ;
 ամլ մար ծարւար ՇԵՐՇԱՆՆՍ Աճար
 արրջ, բօշլմէա; աճ լօ ա երաճա: “Քլլր
 “յաճ Շօրճէլմ, աճ յաճ օրլ ա բեաճ աջր
 “ա մաճ, աղ լան ճարջեամբ լրոն բէր, աղ
 “լան յօմլանբ լրոն բէր, աղ լան ծօ լրջ-
 “մբ լիւր ճրմ բիճ, աղ լան ծօ լարար Շօր-
 “նեալ, աղ լան ծօ լրջմբ լիւր.....ճի եճ այր
 “բիճ Շօմլարար ղօ Յոճրջ ծօ լօճար լրար
 “լրոն, յարմանբ Շօմարէա ղա Շրօյճէ այր
 “ար ղԵրճան.

C. Շերժ բա ղԾերնայձ Շօմարէա “ղա
 Շրօյճէ?”

F. 1. Ծօ ճրմ ա ՅՇէլլ, ջրի * Շիւրօրջեա-
 ծօ լրոն, աջր ղաճ երլ ղիւր մօ Նայր օրքոն,
 բա “Շիւրճ Շիւրօր,” յօնա ծօ ել այր աղ
 Նօմ-Արթօլ ԲՕԼ, ղօճ ծօ ղիւճ “Քօմնայլ ար
 “Շրօյճ ար ծՇլջարնա յՕՏԱ ՇՐՅՕՏԸ.”

2. Ծօ ամայլ յօ բօլարաճ, յօ ՅՇրօյճմբ ա
 “ղՕլա ար ղա ճերաճ,” յիճ ջրի աճ “Օլլեյլմ
 “է ծօ ղա յճրջիլ, աջր Օլլեյլլէ ծօ ղա Շի-
 “նեաճայլ.”

3. Ծօ ճրմ շօնարա լրոն ղէ Յնաճ-ճօրմնե
 երլ աջրոն այր “իւր աջր Քիւր ար Տա-
 “նոյշէօրա.”

* Շիւրօրջէ.

“baptized, to the chrism with which they are
 “anointed, to the sacrifice with which they are
 “fed, none of these things is duly performed.”
 The reason is, that all the Sacraments have
 their whole force and efficacy from the Cross;
 that is, from the death and passion of Jesus
 Christ on the Cross. *S. Aug. Tract. 119, in
 Joan.*

Q. Did the Primitive Christians only make
 use of the sign of the Cross in the administra-
 tion of the Sacraments?

A. Not only then, but upon all other occa-
 sions, “At every step,” saith the ancient and
 learned Tertullian, “at every coming in and
 “going out, when we put on our clothes or
 “shoes, when we wash, when we sit down to
 “table, when we light a candle, when we go to
 “bed...whatsoever conversation employs us, we
 “imprint on our foreheads, the sign of the
 “Cross.” *Tertul. lib. de Coron. Milit. c. 3.*

Q. Why do we make the sign of the Cross?

A. It is, first, to give to understand, that we
 are Christians; and that we are no more
 ashamed of the Cross of Christ, than the
 Apostle, St. Paul, who gloried in the Cross
 of our Lord JESUS CHRIST. *Gal. 6. 14.*

2. It is to profess openly that we believe in
 a crucified God; although it is a “scandal to
 “the Jews, and a folly to the Gentiles,” to do
 so. *1 Cor. 1. 23.*

3. It is to help us to be always mindful of our
 Saviour’s Death and Passion.

4. It is to chase away the Devil; and dissipate his illusions; for the Cross is the Standard of Christ, and the Evil Spirit trembles at the very sign of the instrument of our redemption. *S. Mat.* 24, 30; *S. Cyril. Catech.* 12; *S. Athan. lib. de Incar. Verb. lib.* 5, c. 2; *S. Aug. serm.* 19.

Q. Can you prove, that by means of the sign of the Cross, we receive any favour from God?

A. There are innumerable instances of it in ancient church history, and in the writings of the Holy Fathers, which would be too tedious to relate here. I shall only recount, that the Cross was given by our Lord JESUS CHRIST to Constantine, the first Christian Emperor, as a token and assurance of victory, when he, and his whole army, in their march against the tyrant, Maxentius, saw a cross formed of pure light, above the sun, with this inscription: BY THIS CONQUER; and that by IT, he forthwith conquered his enemies; which account the ancient historian, Eusebius, in his book of the life of Constantine, declares he had from that Emperor's own mouth.

Q. How comes it then that it is of little advantage to a great many to make the sign of the Cross often?

A. Because they carry it only on their forehead, and not in their heart; for, as S. Augustin assures us, it availeth little to have the forehead covered with the Cross, and the heart full of crimes. *S. Aug. Serm.* 215, *de Temp.*

Q. With what disposition ought it to be made?

A. With a spirit of prayer and devotion; with great faith and confidence in the merits of JESUS CHRIST.

ԱՆ 5. ԼԵՅՅՅՈՒՆՆ.

Ծ'Արդի՞նք աչր ծօ ծաշնին յա Ձալօնե.

C. Շրե՛ծ իր ծօրն ծօ'ն Շրիօրծո՛ւծե ա ծեղնա՛ն
 աչ էրդ՛ե ար Ձալօն ?

F. Իր ծօրն ծօ ան շե՛ծ Տոյրալնեա՛ծ, ան շե՛ծ
 բօ՛ւ, աչր ան շե՛ծ շնթօն ծօ շա՛ւրտ ծօ Օղա.

C. Շլոնար իր ծօրն իր ծօ ծեղնա՛ն ?

F. Եւր էր Շոնարե՛ւ յա Շրօլե՛ծ ծօ ծեղնա՛ն,
 ածա՛ծ : “ Զ Օղե՛ Ալեա-շնթա՛ւտալ՛, ծօ ծեղնա՛ն
 “ մօ շրօլե՛ծ շօ հլօմլան ծիտ : Զ ԵՕՏԶ Շոն-
 “ յալծ հլօմ ; Զ Նաւն-Ձիւրե Օլ՛, շո՛ծ օրա՛մ.

C. Շրե՛ծ է ծօ ո՛ր ան Շրիօրծո՛ւծե մալե՛ ան տա՛ն
 ծօ հլօր աչ շրն ա շի՛ծ Երծալծ ար ?

F. Եւր՛աւալ՛ յա ռե՛ է ռե՛ն շօ շալ՛շեա՛մալ,
 ածալնեա՛ծ ; աչր ալծո՛ւք ա շրօլե՛ծ ա ուր աչր
 ա ուր շն Օե.

C. Շրե՛ծ իր ծօրն ծօ ծեղնա՛ն, տար էր ա շի՛ծ
 Երծալծ ծօ շրն ար ?

F. Եւր շՇրօւ՛ծ ան Ալր՛ շօ շրնեա՛լա ար
 ռե՛ն, իր ծօրն ծօ է ռե՛ն ծօ լեյ՛շօն ար ա շլե՛նծ,
 աչր Արալ՛ յա Ձալօնե ծօ ծեղնա՛ն շն Օե շօ
 շրալծեա՛ծ.

C. Շլոնար ծօ ո՛ր տ՛ր Արդի՞նք յա Ձալօնե ?

F. Ծօ ուր շնթօնա՛ Քծալծ, Շրա՛ծ, Եւրեա-
 շալ, Շօլնիւրտ, Օեաշնին, աչր Քե՛ւնք.

C. Ծեղնա շնթօն Քծալծ.

F. “ Զ Օղե՛ Ալեա-շնթա՛ւտալ՛, ածալն աչր
 “ մօլալն ծօ մօլա՛ւտ ծա՛ծ ; ածալն, շրն տ՛ր
 “ մօ Շրնեալ՛շեօլն աչր մ'Ալն-շլեալնա ;
 “ յլե՛լն մե ռե՛ն շօ լեյն բօ ծօ Տա՛ւծ.”

C. Ծեղնա շնթօն Շրա՛ծ.

F. “ Զ հՇլեալնա, շրա՛ւտալն տ՛ր ծօ մօ շրօլե՛ծ

THE FIFTH LESSON.

Of Morning Prayer and good Purpose.

Q. WHAT is a Christian to do at his rising in the morning ?

A. He ought to give God the first thought, the first word, and the first action.

Q. How is that to be performed ?

A. After making the sign of the Cross, let him say : " O Almighty God, I offer thee my whole heart : O Jesus, assist me : Blessed Virgin Mary, pray for me."

Q. What does the good Christian do whilst he is putting on his clothes ?

A. He behaves himself decently and modestly ; and lifts up his heart, now and then, to God.

Q. What ought he to do after dressing ?

A. Having sprinkled himself with Holy Water, he ought to put himself upon his knees, and offer up devoutly his Morning Prayers to God.

Q. How is it you pray in the morning ?

A. I make Acts of Adoration, Love, Thanksgiving, Oblation, Good Purpose, and Supplication.

Q. Make an Act of Adoration.

A. " O Almighty God, I adore and praise thy Divine Majesty ; I acknowledge that thou art my Maker and my Sovereign Lord ; I entirely submit myself to thy power."

Q. Make an Act of Love.

A. " I love thee, O Lord, with my whole

“heart, above all things; because thou art infinitely good and amiable.”

Q. Make an Act of Thanksgiving.

A. “O Lord, I give thee infinite thanks for having preserved me last night; for having created and redeemed me; for having made me a Christian; and for all the graces thou hast granted me hitherto.”

Q. Make an Act of Oblation.

A. “I consecrate to thee, O Lord, my thoughts, my words, my actions, and myself entirely; that all may tend to thy praise and glory for ever.”

Q. Make an Act of Good Resolution.

A. “I purpose, O Lord, with the assistance of thy grace, to keep the commandments this day better than I have hitherto done; and to shun all sorts of sin, particularly the sins I am most inclined to.”

Q. Make an Act of Supplication.

A. “O Lord, grant me assistance, through thy great mercy, in all my necessities, both of soul and body; and deliver me from all sin. O great God, I earnestly beg this of thee, through the merits of the most precious blood of JESUS CHRIST; and through the intercession of the Blessed Virgin, and of all the Saints and Angels.”

Q. Do not you say some other prayers?

A. Yes; I say, at least, the Lord's Prayer, the Angelical Salutation, the Creed, and the Commandments of God; and I crave the assistance of my Angel Guardian, and of my holy Patron.

Q. How do you crave the assistance of your Angel Guardian?

F. Ա ձե՛րք, “Ա Արշիլ Ծէ, ծօ յօրհործար
 “ մէ, ին՛ք էրօճալիս ան Շիջարմա, բօլլիւն,
 “ շրթօրհնէ՛ց, շօրհնէ՛ց ասոր օրհն մէ և ղիշ.
 “ Ամեն.”

C. Ընթերցող Կոմիտեի և Երեսման Կոմիտեի մասին?

Բ. Երբ ո՞ր էսրիեւոյ Հիօսիոյ ԵՍՏԱ ծո բաժ ջօ
 ցիւիւեւոյ ջաճ Քօն իմարիոյ.

C. Շօղաք ծոցո՞ւնքի՞ն Արդե՞՞ք դա 20-ձօնե?

Բ. Կորնոլիզիմ, հօր բրաւնիզիմ, ար բաժ
Եամիւ, ար ու քելիւ Երիօճիւ ծէլէանճա, ո՞
ար Նելիւ ծաճա քիւ; հօր քա ծելիւ, յարիւր
չօ հօրիւրիւ ար Օիւ ու հՏօրաժ օ չաճ քիւ
Օլւ, աճ չօ հիւրիւ ծ քաճաժ, քիւ “ԵՍԱ
ԵՐԵՍԵ ար ծԵլէանա.”

AN 6. LÉJĠONN.

Ծ'Արդո՛ք ԳՅՐ ծօ իմօղ-լՅմ'նԸԸՅ ԸՆ
Շրճէ-նօղԸ.

C. Երոտար ծօ ոյ եր Արուհի աճր Ձօլօր-հիւ-
ծած ադ Երաճ-րօղա ?

F. Երբ եղև ինքեացալըս ձո՞ւծալից ձո՞ւծիկ,
յարժայտ մար չմարդ ալի, բխոր ո՞ր քեզ աղբած
էծալից ծառ; Բշուրճալի ո՞ր շօջհր, հշր ձո՞ւծի
Չոյոն Ըրոյծ-երկչ:

C. Clonhar iannar é? Fíor do peacaidéad
ain Thia?

F. 2. deirum: "2 hTigeapina, tpe do mōp
 " ēpōcapne, tabapn Solar do žmar dain, do čvnt
 " žo maš lēpn dain mo Ločta, 45vr žo mbeš Fio-
 " žnapn 45vr Frač * dionžmāltca vžam onpa."

* သီတင်းကျွန်းနေ့။

A. I say: " O Angel of God, who, through
 " the mercy of the Lord, watchest over me,
 " enlighten, guide, protect, and defend me this
 " day. Amen."

Q. What other prayer is to be said in the morning?

A. It is very meritorious to say the Litany of Jesus devoutly every morning.

Q. How do you finish the Morning Prayer?

A. I call to mind and reflect for some time on the *four last things*, or upon some other godly subject; and lastly, I humbly beg of God to deliver me from all evil, but especially from all sin, through JESUS CHRIST our Lord.

THE SIXTH LESSON.

Of Evening Prayer, and Examination of Conscience.

Q. How do you pray and examine your conscience at night?

A. After giving thanks to God, I beg the grace of him to know my sins; I examine my conscience, and make an Act of Contrition.

Q. How do you beg of God the knowledge of your sins?

A. I say: " Grant me, O Lord, through thy
 " great mercy, the light of thy grace, that I
 " may see my faults, and conceive a thorough
 " detestation and perfect hatred of them."

C. Cionnar a rǵrǵdar tǵ do cǵrǵ?

F. Do beirim fá deara na Peacaidhe do mhear ne Smraimead, ne bheicir, ne Shioim, nó ne Faillige; azyr zo hAilighe na Peacaidhe, ir mó d'a bfeilim clon.

C. Cionnar do nǵ tǵ Shioim Croidhe-bheicir.

F. A deirim ó mo croidhe: "A hCigeauna "ir móir an tAiceadair a cá oriam fá feiriz do "cǵr oric, do bheicir zo bfeil tǵ nó mairc azyr nó "jeanaimail; azyr do bheicir nac dCaitheigeann "an Peacad leat. Ir Nǵn daim, maille ne do "jeanaimail, ó ro rvar zan d'feairiz do cǵllead; "azyr fǵr Foiridh do deirnam comhrac ir "feidh lhom é."

C. Cneid é deir tǵ na diaid rǵn?

F. Deirim an CONFITEOR.

C. Cneid i fǵr an Uiric do nǵ tǵ?

F. A deirim Faidh, Fáilce an Aingil; Cne, Aiceanta De, Liodair Naimhne Oig, Uiric m'Aingil Coirdeacta, mo cáir-abrdh, azyr mo Naim-cobairceora.

C. Nac nǵdeann tǵ air na hAimannailb, a cá a bheirzadhóir?

F. A deirim DE PROFUNDIS, &c., nó an cǵr ir lǵza de: "A hCigeauna, tǵ do "móir-cǵcairne, tabair Cobair azyr Sraim "neair rǵoride d'Aimailb Phyrzadhóir.

C. Cneid eile do nǵ tǵ?

F. Smraim, azyr bheicirizim, fead Airmne éiriz, air na "ceicne Cǵcaib deirne "aca," zo hAilighe air an mbair azyr air an mbheicirizim.

C. Cionnar do cǵcǵirizim Uiric na hOide?

F. Coiridhim do Ohia mo fvar, azyr na: "A hCigeauna, coiridhim dǵr mo coblad: ir "cǵr, do Naim-cola do rǵar, ir Aingil lhom an

Q. How do you examine your conscience?

A. I consider the sins I have committed by thought, word, deed, or omission; and particularly the sins I am most inclined to.

Q. How do you make an Act of Contrition?

A. I say from my heart: "O Lord, I am very sorry for having offended thee, because thou art infinitely good and amiable, and because sin displeaseth thee. I resolve, by the assistance of thy grace, not to incur thy anger for the future, and likewise to go to confession as soon as I can."

Q. What do you say after that?

A. I say the Confiteor.

Q. What other Prayers do you say?

A. I say the Lord's Prayer, the Angelical Salutation, the Creed, the Commandments of God, the Litany of the Blessed Virgin Mary, the Prayer to my Angel Guardian, and to my holy Patron.

Q. Do you not pray for the souls that are in Purgatory?

A. I say the Psalm, "De Profundis," &c., or at least, "Grant, O Lord, through thy great mercy, succour and eternal rest to the souls in Purgatory."

Q. What else do you do?

A. I think and meditate for some time on the *four last things*, especially upon Death and Judgment.

Q. How do you finish the Evening Prayer?

A. I offer my rest to God, saying: "O Lord, I offer unto thee my sleep; it is to satisfy thy holy will that I desire to take this rest. Pre-

“Տրամիւնար-բօ ծօղակած, ամօնոյն մե՛ս և ուր
 “օ մ'Երեւանիւն, երբ ԵՍԱ ՇՆԵՍՏ ար
 “ծԵլջարիս. Ամեն.”

“Ը. Շարժ ծօղի տ'ր, աչ արի հԵրեւանի ծիօտ ?

Բ. Երբեք արի Օրիս, երբ Ուրեւան ԵՍԱ
 ՇՆԵՍՏ արի և շարժ, ու Ուրեւան ծօղի օ
 Արմիւնիսն ան շարժի աչր ու Ըրիս.

Ը. Շարժ արի և արմիւն, աչ երբ ծիօտ ար
 ծօղիս ?

Բ. Պարսիս, ծօղիս քիւն, ու Ուրեւան
 արի արի ծօղիս ; աչր արի արմիւն ծիօտ
 Տրիս ծիօտ, և ծիօտ օ ու ծիօտ : “Ար ծօ
 “Ըրիս, և հԵլջարիս, արիս Ըրիս մ'Ար
 “մա ; օ'ր տ'ր քիւն ծօղիսն մե, և Ուր ու
 “Ըրիսն Ըրիսն.”

ԱՆ 7. ԸՆԴՈՐՈՐ.

Օրիս Արիսն ուրիսն աչր և Ուրիսն քիւն,
 աչր ան Արիսն քիւն.

Ը. Ար ծիօտ Արիսն ծօղիսն ուրիսն աչր
 և Ուրիսն քիւն ?

Բ. Եր ծիօտ ; օրի, ծիօտ քիւն, օրիսն քիւն
 քիւն քիւն քիւն * քիւնն քիւնն քիւնն.

Ը. Շարժ Եր Արիսն ծօղիսն ուրիսն քիւն ?

Բ. Շարժ : “Ա հԵլջարիս, քիւնն քիւն ան
 “Օրիսն քիւն-քիւն, քիւն ծիօտն ծօղիսն քիւն
 “քիւն քիւն ծօղիսն, քիւն ծօղիսն
 “քիւն ծօղիսն քիւնն. ԱՐԸՆ. Ար Արիս
 “ան Արիս,” &c.

* քիւնն քիւնն, ու Արիսն քիւն.

“serve me this night from my enemies, through
“JESUS CHRIST, our Lord. Amen.”

Q. What do you do whilst you are taking off your clothes?

A. I beg of God, through the stripping of Jesus Christ before he was crucified, to strip me entirely of the inordinate desires of the world and the flesh.

Q. On what do you think as you lie down in your bed?

A. I consider that perhaps I shall never rise out of it; and as I settle myself to sleep, I say from my heart: “Into thy hands, O Lord, I commend my soul, since it is thyself, O King of Heaven, that hast redeemed me.”

THE SEVENTH LESSON.

Of the Prayers said before and after Meat, and at other times.

Q. OUGHT we to pray before and after meat?

A. We ought; for otherwise we should behave ourselves like brute beasts.

Q. What prayer do you say before meat?

A. I say: “Bless, O Lord, this food, which we are to receive for strengthening ourselves, in order to fulfil thy holy will. Amen. In the name of the Father,” &c.

Q. What prayer do you say after meat ?

A. I say : " O Lord, we give thee thanks for
 " this nourishment, which thou hast given us ;
 " grant us, through thy grace, to spend our lives,
 " our health, and our strength, so that every
 " favour which we receive from thee may tend to
 " thy glory and praise, through JESUS CHRIST
 " our Lord. Amen." I also say the Lord's
 Prayer and the Angelical Salutation.

Q. What is proper to be done at the beginning of every work ?

A. It is fit we should lift up our hearts to God,
 saying : " O Lord, I offer thee my work : it is
 " for thy sake I desire to perform it ; bless both
 " me and it, through thy great mercy."

Q. What prayer do you say in order to keep yourself from sin ?

A. I say : " Enlighten me, O Lord, with thy
 " holy light ; sustain me by thy grace, and suffer
 " me not to fall into any sin ; through JESUS
 " CHRIST our Lord. Amen."

Q. What should one do when he is tempted ?

A. He ought to beg assistance of God, and to renounce courageously the temptation.

Q. What do you say in order to overcome the temptation ?

A. I say : " Assist me, O Lord, with thy grace ;
 " I renounce these temptations : I would sooner
 " suffer death than consent to them."

Q. What ought one to do when he thinks he has fallen into sin ?

A. He ought to make an Act of Contrition,

nañ, aʒʁ ʌ ɲað : “ ʌ hʈiʒeapna, ɪʁ mɔŋ an
 “ eʌiɕneac̥ar ʌ t̥a opam ɤa ɤeiɲʒ do ɕʁi opɛ :
 “ ɪʁ ɲɛŋ dam, ɤe do ɕonʒnam-ɤo, beɕɛ ɤeapɔa
 “ aɪɲ mo ɕoɲheɔ ɲoʁ ɤeapɲ.

C. Naɕ bɤɤl ɤe d'ɤiaɕaɪb opam ʌɲɲʒ do
 ɕernam an ʌmaɪb eɪle ?

F. ʌ beɪɲ an Slanʒɕeoɪɲ, ʒɤɤ “ ɲiaɕɤanac̥
 “ ʌɲɲʒ ʌ ɕernam do ʒnaɕ, aʒʁ ʒan ɤaɪɪɪʒe
 “ do ɕernam ” na tɪmɕɪoll.

C. ɕɪonɲar ɪʁ ɤeɪɔɪɲ d'ɤɪn an ʌiɕne-ɤɪ do
 ɕoɲɪɪɲaɔ ?

F. ɕoɲɪɪɲɤam ɪ aɪɲ moð eɪʒɪn, ma ap-
 dɤʒɪɲɪɔ an ʒɕɤoɪɔe ɕɤm ɔe ʒo mɪɲɤ.ɪʁ an
 ɫa, aʒʁ ma ɕoɲɪɔɲɪɲɪɲɪɔ ʒo ɕɤaɪbɕeac̥ an
 ɲʒɲɪɲamɤa dɔ.

C. ʌn deacapɲ ɤɪn do ɕernad ?

F. ɲɪ deacapɲ : ʌ t̥a ɤe ɕoɲɤɤar ɤɪn aʒʁ
 naɕ ɤeɪɔɪɲ ɤe hʌoɪɲ-neac̥ ʌ ɲað ʒo ɤɪɲɲneac̥,
 naɕ bɤɤl ʌm aʒʁ ɤaɪɪ aɪʒe aɪɲ ʌ ɕernad ;
 dɪɲ ɪʁ ɤeɪɔɪɲ do'ɲ ʌapal, do'ɲ ʌhac ɫeɪʒɪnɲ,
 do'ɲ Cheamɲʒe, do'ɲ Cheapɔɲʒe do'ɲ eSeapɪb-
 ɤɔʒanɤɲʒ, do'ɲ ɕaplan, do ʒac ɤle dɤɲe
 ɤɲɤaɲnead ʒo ɪɲonɲar ɤa ɫɔ aɪɲ ɔhɪa aʒʁ
 aɪɲ Neɪɕɪb ɔɪaʒa ; aʒʁ ʌ ʒɲɪɲamɤa ɤle
 do ɲamad ɤe na dɕoɲɪɔɲɤe ʒo bɤe d'a ɕɤɲ-
 ɕɲʒeoɪɲ aʒʁ d'a ɤɤɤɤɤɤɕɪɲ.

ʌN 8. ɫEɪʒɪONN.

ɔo'ɲ ʌɪɤɪɲonɲ Naɲɤa aʒʁ do'ɲ ʌhɔð aɪɲ
 an ɕoɪɲ ʌ eɪɤeac̥ɕ.

C. ɕɤeɔɔ ɪʁ ʌɪFRɪONN anɲ ?

F. ʌ t̥a ɕoʒa ʌɲɲʒe, aʒʁ ɪoðbʌɪɲɕ
 ɪonɲ ʌ dɕoɲɪɔɲɤeapɲ da ɲɪɲɪb do ɔhɪa “ ɤɤl

and say : " O Lord, I am very sorry for having
 " offended thee : I purpose, with thy assistance,
 " to be more upon my guard for the future."

Q. Are we not obliged to pray at other times ?

A. Our Saviour says that it is necessary to
 pray always, and not to grow slack therein. *S.*
Luke, 18. 1.

Q. How can we fulfil this commandment ?

A. We shall in some measure fulfil it, if we
 often in the day lift up our hearts to God, and
 if we devoutly offer up our actions to him.

Q. Is it difficult to do so ?

A. No ; it is so easy a work, that no one can
 truly say he has not both time and leisure for it.
 The gentleman, the scholar, the merchant, the
 tradesman, the shepherd, the ploughman, the
 servant, the sick, *every one*, may frequently in
 the day think of God and godly things, and sanc-
 tify all his actions by offering them piously to
 his Maker and Redeemer.

THE EIGHTH LESSON.

*Of the Holy Mass, and of the manner of
 hearing it.*

Q. WHAT is the Mass ?

A. It is both a choice prayer and a sacrifice,
 wherein the body and blood of our Saviour

“Azyr Feoil ar Slawgžteona JOSACRJOSD,”
fai žhne Alaijn azyr Fiona, a žCoime a Naim-
pajre azyr a baij aiñ čnann na Cnoice, aiñ ar
Sojn-ne.

C. Čnevo jr jōbbajre ann?

F. Al ta Tabajevr do Nejtib * cerbřvžte
nō corponda, noč ōnrvžear Oja d’fojal dō
fējn amajñ; azyr fōr do marbād nō d’āčrvžad
aiñ mōd ēlžn, čvm a Whōn-čvmāčta aiñ
beođajb azyr aiñ mārbaib d’admajl † ōr aiñv.

C. Člonnar jr Fij-jōbbajre an čAlfrijonn?

F. Do brijž žo b’fojalčar ann, azyr žo
njōbbajrečar do Ohja Fion-fxl azyr Fij-
feoil JOSACRJOSD, fai žhne Alaijn azyr
Fiona.

C. Al fēlbiñ a jad, na mear, žo njōbbajre-
čar Corp Žlōmān Oimārbča ar Slawgž-
teona jr an Alfrijonn?

F. Jr fēlbiñ azyr jr mjaččanarāč a jad
azyr a čneļbead žo dajvžion; ōñ an tan do
nāñ-čojrečar an Sažar an čAlaiñ azyr
an Fion, fojalvže CRJOSD ē fējn žo fi-
rijneāč d’a Alaiñ Neamda; azyr čajbrijčar
d’ññ-e mar rin, žo ržarčar a Fhl azyr a
Fheoil-rin ō čēle ne Cloļbeam na mbrijāčar, (a)
amajl do ržarad jad da mrijb ō čēle a žČnann
na Cnoice.

C. Člonnar fōr jr fēlbiñ a jad, žo “njōd-
“bajrečar, nō žo ržmjočar Fxl azyr Feoil
“Naimča Čhrijōr žo fvrjōrča jr an Al-
“frijonn?

F. Do brijž žo žČajčeanñ an Sažar “Fxl
“azyr Feoil Fhion-vfal Whic Oē;” azyr žo

* cerbřvžbača

† žo folar.

(a) Ferc Sacrament Čhojrp Čhrijōr Čaob. 226.

JESUS CHRIST are *really* offered to God, under the forms of bread and wine, in remembrance of his holy Passion and Death on the Cross, for our sake.

Q. What is a sacrifice?

A. It is an offering of sensible or corporal things, which God ordained to be offered to himself alone; and also to be slain, or some way changed, in public acknowledgment of his sovereign dominion over the living and the dead.

Q. How is the Mass a true sacrifice?

A. Because the *true body and true blood of Jesus Christ* are therein offered and sacrificed to God, under the forms of bread and wine. *Gen.* 14. 18; *Ps.* 109. 3, 4; *Heb.* 7. 1, &c.; *Malach.* 1. 10, 11; *S. Mat.* 26. 26, &c.; *Heb.* 13. 10.

Q. Can it be said or imagined, that the glorious and immortal body of our Saviour is sacrificed in the Mass?

A. It can, and should be said, and firmly believed; for, when the priest consecrates the bread and wine, Christ verily offers himself to his heavenly Father; and it is thereby represented to us, that by the sword of the words, his body and blood are separated from one another, (a) as they were really separated upon the cross. *1 Cor.* 11. 24, 25, 26, &c.; *Revel.* 5. 6.

Q. How yet can it be said, that the sacred body and blood of Christ are sacrificed, or mystically destroyed in the Mass?

A. Because the priest consumes the most precious body and blood of the Son of God;

(a) See the Sacrament of the Eucharist. p. 227.

ՀԿրեան ան Կաթեան-բո մար ան ՅԵրոնա
Շորած աչր Բար Խրիօրծ ար ան ՅՈրօլ, և
ՀԿրիմե ծնոն.

Ը. Ըյա ծ'ա ծԵօրնիլեար ան յօծարիւ-րի ?

Բ. Ծօ Ծիյա Ալեա-ճրմաճեաճ ամայն; ծօ Բրիճ
չր ԲԲ Ե ԲԵրն ամայն, Քիճ րա Քիօճ, Ելճարնա
րա ծԵլճարնած, աչր Արծ-բլալճ Նելմե աչր
Եալման.

Ը. Նաճ ԲԲօրալար ար Աարիւն յօծարիւ ան
Ալբրիոն ծօ րա * Նաւմայն ?

Բ. Ոյ բօրալար, աչր ոյ ծլրծլօնաճ և բօրալ
ծօ Նաւմ, ոճ ծ'Արնչալ: շլծեաճ շօրնիլեար յ
ծօ Ծիյա ամայն, մար Բրելճ Բրճեաճար ար բօն և
Պիծր-ճլօծալեաճ ծօ րա Նաւմայն; աչր շօրն-
իլճեար օրճա յր ան Ալբրիոն, յօնար, շօ բաճաճ
ան “ յօծարիւ Պիծր-Լրալճ-բե ան Օնօր ծօլն;
“ աչր շօ յՃիծբլօր օրայն-Ե ար Նեամ, ան շան
“ ծօ շօրնիլճմլօն օրճա-բան ար Եալմ.”

Ը. Ըյա Բրճարիւ ան շօրն Ալբրիոն ?

Բ. Ար ծԵլճարնա ԵՕՏԱ ՇՐԵՏԾ.

Ը. Ըա ԽԱ և յԾրճարիւ ԲԵ Ե ?

Բ. Ան Օլծճ շօրնա ծօ Բրալճեաճ Ե շրմ և
ճօրծա.

Ը. Ըյա ծելր ան ԵԱլբրիոն, ոճ շօրնիլեար ծօ
Ծիյա ան յօծարիւ-րի և ուր ?

Բ. Շրիօրծ, ար յԱրծ-բաչար բլօրնիլԵ, և ծելր
Ե, աչր ծօ շօրնեար Ե ԲԵրն շօ Լաճեամայլ յր ան
Ալբրիոն, ծ'ա Աճար ՆեամԵ ար ար Տօրն-Ե.

Ը. Նաճ յԾելրիւ բօր րա Տաչարիւ Ելե Ալ-
բրիոն ?

Բ. Ծելրիւ շան Ամարիւ; աչր բօրալԵ Ե ծօ
Ծիյա ան Արմ Խրիօրծ, ծ'ար Բօչանչճե աչր
Լրճ ԲրիօճԼա յաԾ.

and that this *consumption* puts us, likewise, in mind of Christ's Death and Passion upon the Cross. 1 *Cor.* 11. 26.

Q. To whom is this Sacrifice offered ?

A. To Almighty God only ; because it is he alone that is King of kings, Lord of lords, and Sovereign Prince of heaven and earth.

Q. Is not the Sacrifice of the Mass sometimes offered to the saints ?

A. No ; nor is it lawful to offer it to either saint or angel ; but it is offered to God alone, in thanksgiving for his great favours to the saints ; and there is a commemoration made of them in the Mass, to the end that this most precious Sacrifice may tend to their honour, and that they pray for us in heaven at the same time that we celebrate their memory upon earth. *Can. of the Mass, Conc. Trid. Sess. 22, c. 3.*

Q. Who said the first Mass ?

A. Our Lord Jesus Christ.

Q. At what time did he say it ?

A. The same night he was betrayed to be crucified. 1 *Cor.* 11. 23.

Q. Who says the Mass, or offers this Sacrifice now to God ?

A. Christ, our eternal High Priest, says it, and offereth himself daily in the Mass to his Heavenly Father for us. *Ps.* 109. 4 ; *Heb.* 6 c. 20 v., 7 c. 24, 25 v. ; *Conc. Trid. Sess. 22, c. 2.*

Q. Do not the other priests also say Mass ?

A. They do, undoubtedly ; and they offer it to God in Christ's name, whose servants and ministers they are. *S. Luke,* 22. 19.

C. Cīa aīze a bērl Cymācē ne Ʋīfrijonh do mād?

F. Ʋz an Dneam yd amāh, noč do čoz Dīa azyr an Eazlvr amac čym a mājōte, eadon, na hEapbēz azyr na Sazajne.

C. Or deapbēa, zo dToirbīneann CNJOSD a Fhwl azyr a Fheol fējn d'a Ʋēaīr rjorrvēde jr an Ʋīfrijonh; nač deapbēa mar an zCevdna, zyr ab jonann jōdbajne an Ʋīfrijonh azyr jōdbajne na Cpojce?

C. Jr deapbēa zo deimjn, zyr ab jonann jad, acē amāh, zo mājō jōdbajne na Cpojce fvlteac, azyr zo bērl jōdbajne an Ʋīfrijonh Neamfvlteac; jr ē rjn, zyr dōrtead Fwl Ʋaral Chrijord, azyr zyr ržarad dā mīmjō a Chorp azyr a Ʋham ne čējle a zCrann na Cpojce; azyr nač nDōrtear a Fhwl a noir, azyr nač zCvrtear čym bair ē. acē zo fvrđonēa, azyr a dCajbre nō a dCajrbeanad amāh.

C. Cīa aīr Son a nDeirtear an tƲīfrijonh?

F. Ʋīr Son na mbeod azyr na Ʋarō.

C. Cnevō ē an Sočar do nj jōdbajne an Ʋīfrijonh do na beodajō?

F. Do žejō dōjō ō Ohīa Ʋvāīzeacē azyr To-
mad jōdbajne na Cpojce, eadon, na Žmāra, a
tā na Rīacēanar oīēa.

C. Cīa hjad a mearž na mbeod, d'a dCējō an tƲīfrijonh a Sočar?

F. Do čējō rē a Sočar do ballajō na hEazlvre, zo coīčjonn, azyr zo * fvrhmadac do'n tē aīr Son a nDeirtear ē, do'n tSazare a deir ē, azyr d'on † Ʋvčē ēprdear ē.

C. Cnevō ē an Sočar do nj rē do na Ʋarōbajō?

F. Ʋaždōvže rē a bPīan a bPvrīzadōjī azyr Ʋvčēvže a bfvavžlad ar.

* rpeirjalca.

† Dneam.

Q. Who is it that has power to say Mass?

A. Those only whom God and the Church have appointed to say it, to wit, bishops and priests. *Heb. 5. 5.*

Q. Since it is certain that Christ offers his own body and blood in the Mass to his eternal Father, is it not likewise certain that the Sacrifice of the Mass is the same with the Sacrifice of the Cross?

A. It is verily certain that they are the same, save only, that the Sacrifice of the Cross was *bloody*, and that the Sacrifice of the Mass is *unbloody*; that is, that Christ's precious blood was spilt, and that his body and soul were really separated from one another on the Cross; and that now his blood is not spilt, nor is he put to death, only *mystically*, and in appearance or representation. *Rom. 6. 9, 10.*

Q. For whom is the Mass offered?

A. For the living and the dead. *Conc. Trid. Sess. 22, c. 2.*

Q. Of what advantage is the Sacrifice of the Mass to the living?

A. It procures them from God the merits and fruit of the Sacrifice of the Cross, that is, the graces we stand in need of.

Q. Who are those among the living that benefit by the Mass?

A. The members of the Church in general, and especially the person for whom it is said, the priest who says it, and those who assist at it.

Q. Of what advantage is it to the dead?

A. It lessens their pain in Purgatory, and hastens their deliverance out of it. *2 Mach. 12. 43. &c.; S. Aug. l. 9; Confess. Enchir. c. 110; Conc. Trid. Sess. 22, c. 2, Can. 3.*

C. Ան եքլ թէ ծ'բլածայն օրսոյն Ալքրիսոյն
ծ'բլրեաճէ չօ մոյլոյ ?

Բ. Ո՛ր եքլ ծ'բլածայն օրսոյն ա իրեաճէ աճ
այլ Լաւթի Տօլլե աչր Ծօմնայն ահայն; Յի-
ծեաճ իր ո՛ր մայն աչր իր յօմոլտա Ալքրիսոյն
ծ'բլրեաճէ օլմոմոյլոյ աչր իր թիւօրն է չօ օմ-
շարաճ.

C. Ան օլրն ծօ Նեաճ Օլթէլոլ ծօ ծեղմայն այլ
Ալքրիսոյն ծ'բլրեաճէ չաճ Աօն-Լա, ո՛ր չօ մոյլոյ ?

Բ. Իր օլրն չօ ծեղմայն; ծօ երկն չօ եքլ թէ ո՛ր
էլթեղմայն ա Լաւայն Օժ, աչր ո՛ր էլթեաճ ծօն
թէ իրեաճ է.

C. Ուն ծիօշեալաճ ծօ շաճ, աղ ԷԱլքրիսոյն ա
մաճ ա * ծԵղմայն ուն ծԵղմայն ուն ?

Բ. Ո՛ր ծիօշեալաճ; ծօրն ո՛ր եքլ իր աղ Ալքրիսոյն
աճ Լիւթայն աչր յօծեալաճ, ա շաճ Ըլալաճ այլ աղ
“ ԷՏաչար ահայն ” ծօ ծեղմայն օրն Օժ այլ Տօն
աղ Քիօպլ. Օր ա շօնոյ իրն, ալթմայն աղ Էաչլար
ծօ չաճ Տաչար Քարմայն, Ընծ էլլոյն ծօն Ալ-
քրիսոյն ծօ միլթմայն ծօ շաճ, ո՛ր էլթեալաճ թա
ծեալաճ ա միլթմայն ծօն չօ մոյլոյ, աչր չօ
հԱլքրիսոյն այլ Լաւթի Տօլլե աչր Ծօմնայն.

Ա իւր, իր փոլար, չէ չրն Եղմայն մարն աղ
Լալթոյն, ուն եքլ Եղմայն իր աղ Էօրօր իր
փոլթեալաճ շաճ այլ ուն Էլլոյն յօնա ի; ծօրն իր
թարն Ըլոյն-Եալթ չաղ Նեաճ էլլոյն ծօ հԵղմայն
ի; այլ օրն ուն փօրն ա մաճ, չրն Եղմայն
օլմոյնթեաճ ի.

C. Շրեւ թա ո՛ր ծեղմայն աղ Էաչլար Բիւթմ
ծօն † Լալթոյն շարն հԵղմայն օլթե ուն հԷօրն ?

Բ. Այլն Էր, ծօ երկն չրն փոլթեալաճ շաճ
այլ ուն Էլլոյն յօնա աղ Եղմայն օլթե. Իր աղ
ծարն Բեաճ, ծօ երկն չրն Եղմայն մարն ի, այլ

* ծԵղմայն.

† Լալթոյն.

Q. Are we bound to hear Mass often ?

A. We are not obliged to hear it, but upon Sundays and Holy-days only ; yet it is very good and commendable to hear Mass as often as it can conveniently be done.

Q. Should one endeavour to hear Mass every day, or often ?

A. He should, indeed ; because it is very pleasing in the sight of God, and very beneficial to him who heareth it.

Q. Is it not hurtful to the people that the Mass should be celebrated in a language which is not understood by all of them ?

A. It is not ; for the Mass is only a Prayer and Sacrifice, which the priest alone is obliged to offer for the people. Moreover, the Church commands every parish-priest to expound often some part of the Mass to the people, or to get it expounded for them, and particularly on Sundays and Holy-days. *Conc. Trid. Sess. 22, c. 8.*

Again, it is manifest, although the Latin be a dead language, that there is no language in Europe more universally understood, there being scarce a village without somebody that understands it ; so that it cannot truly be said that it is an unknown tongue.

Q. Why does the Church make use of the Latin in preference to any other language in Europe ?

A. First, it is more universally understood than any other language. In the next place, because it is a dead language, not subject to

նա՛ ծԵլծ Ըա՛ճլո՛ծ, իր լոյսե իր ոսկորս Արնայ՛
 Ըոյճէլոյնն յա հԵճլիքս ծո ճրմո՛ւն օ Աւերջա՛ծ
 ԳՅՐ օ հՏօլծ-ճլալայծ: Ոյ եր՛ծ ու ծեճայր և
 ծերնած, ծա շԽրիքս ան շԱրիւնն ան չա՛ յե
 ծարւաշայր արշարմիւ, մալարե՛, ծա լաճարե՛
 ոյ հԵ ամայն ան չա՛ Ծիր, ա՛ւր բօր և Պօրն ծո
 իրն-ճրոճայծ ԳՅՐ Ծ'Երշարայծ չա՛ Ռոճա՛ւ, ծեճնա՛,
 ծարնա՛, ար Բե՛ծ յա հԵ՛օրս:

Եայր ըն, իր մօր ան Տօճար ԳՅՐ և Տօլար
 ծո լր՛ւտ Արծր ԳՅՐ ծո Ըոյճէլո՛ւնն, Արն-
 չե Ըոյճէլոյնն յա հԵճլիքս Ծ'Բաշայր արմոյնն
 ամայն ԳՅՐ և մարսե; յոյնար շր ան ճլոյն շր
 Բլոյն-ճարչե ծա իրն յա՛, մրնա Բար ծօլծ Ըա
 հԱմ իր յոյնարծե ԱՊԵՆ, Ըա հԱմ իր Ըօր
 ծօլծ և ծե՛ւ ար և յՅլիւն, Ըա հԱմ իր Ըարս
 բարձ, ո՛ չա՛ Ոյ օլս, ծո ծարնար լեօ, ո՛ իր
 օրնարնա՛ ծօլծ, ծո ծերնած:

Ը. Ըոյնար իր Ըօր ծրն Արիւնն ծարնա՛ւ?

Բ. իր Ըօր ծրն և ճրնա՛ւ շօ հլոմն, շօ
 հԱրնա՛, շօ մօճարմ, ԳՅՐ շօ Ըրնա՛ւ;
 օր " իր մալլա՛ ան լե՛ ծօ ոյ Յոճիքս Ծե շօ
 " մարնա՛ւ:

Ը. Ըա հլա՛ ան Ծրոյն ճրնար Ե շօ Նարն-
 արնա՛?

Բ. Ա լա՛ ան իրնար ծօ Ըօլար արչե, ո՛ ծօ
 ծար Արն ծօ Նարն ծրոյնն ո՛ լաճալ:

Ը. Ըա հլա՛ ան Ծրոյն, յա՛ յԵ՛րնարն Ե շօ
 մօճարմ?

Բ. Ան իրնար բարձար ո՛ ամարար և յրն
 ԳՅՐ և յալ, ԳՅ արնա՛ յե ճիւս, ո՛ ԳՅ *
 արնալծ ար բա՛ Պօրն-Ըօճա ծօն Արիւնն;
 ԳՅՐ բօր ան Ծրնար ճրնար Ե ար Լա՛ւ-ճլն,
 ո՛ ար Լա՛ւ-լիչե յե Եա՛:

Ը. Ըրն իր յրնարն ճրն Արիւնն Ծ'ճր-
 նա՛ շօ Ըրնա՛ւ?

* արնարնա՛.

change, it is in it the Liturgy, or Common Prayers of the Church, can be best preserved from alteration and corruption; a thing which could hardly be done, if the Mass were turned into all the different and variable jargons spoken not only in each country, but also in many provinces and remote districts of almost each nation throughout all Europe.

Besides that, it is a great advantage and comfort to travellers and foreigners, to find the public prayers of the Church *uniform*, or the very same, both at home and abroad; so they must, indeed, be very idiots, if they know not when to say "Amen," when to kneel, when to stand, or do any thing else that concerns them, or that is proper for them to do.

Q. How ought we to hear Mass?

A. We should hear it entirely, attentively, respectfully, and devoutly; for *cursed is he who doth the work of God negligently.* Jer. 18. 10.

Q. Who are those who hear Mass negligently?

A. Such persons as sleep at it, or that give attention to idle or worldly things.

Q. Who are they who hear it with disrespect?

A. Those who gaze or look about, talking to one another, or amuse themselves with trifles during a considerable part of the Mass, and also those who hear it upon one knee, or leaning half stretched upon any thing.

Q. What is to be done in order to hear Mass devoutly?

F. Jf cōlŋ do Neac ē fēlŋ d'jomēan ʒo ʒŋoŋðeam̄xl, tŋom̄ða; aʒvr Ōja do ʒŋðe ō Chŋoŋðe aʒvr ō Ūʒnead; “ōlŋ jf Spŋonad “Ōja, aʒvr an Ōneam aðmar ē, jf ēlʒlŋ dōlŋb “a aðmar a Spŋonad aʒvr a bŋlŋŋne.”

C. Cŋevd do ŋj tŋ, an Tŋac do ēlŋŋŋʒŋar an Saʒarŋ an tŪlŋŋŋŋ?

F. Ōo ŋjŋ Comarēa ŋa Cŋoŋce; aʒvr cōlŋbŋŋŋ do Ōhja an Nōlŋ-ŋōbbaŋŋ, maŋlle ŋlŋ an Ūʒnead aʒvr ŋlŋ an Rŋŋ cevdŋa, lē an cōlŋbŋŋ JOSA CRJOSO j ō ēŋŋ; aʒvr lē a dCōlŋbŋŋeann an Eaʒlŋŋ j ann Ūlŋŋ-ŋŋŋ.

C. Cŋevd ē an tŪʒnead lē an cōlŋbŋŋ an “Slanʒʒeolŋ j?”

F. Ōo bŋd Ūʒnead dō, aʒvr jf ē fōŋ jf Ūlŋan lēlŋ, Ōja d'aðmar aʒvr do molað; bŋð-eačar do ēaballŋŋ dō; ʒŋara aʒvr Ūalŋeann-ŋar an* bŋeacad do ēvllead dŋŋŋ-e.

C. Cŋevd do ŋj tŋ, an can do tōʒēan ŋŋar an tŪblanŋ Cōlŋŋeazēa, eadon, Cōŋŋ Cŋjorð?

F. Deŋŋŋ: “Ū hCŋʒeapŋa, cŋeŋdŋŋ ʒo deŋ-ŋŋŋ, ʒo bŋxl tŋ ŋolŋ Fhxl aʒvr Fheolŋ, ŋolŋ “Ōhōŋŋacŋ fōŋ aʒvr Ōhlaðacŋ, ʒo cŋŋŋe jf “an tSačŋamŋŋŋ ŋl. Ūðŋaŋŋ aʒvr molaŋŋ ēŋ “ŋŋŋe, ō mo ēŋoŋðe ʒo hŋomlan.”

C. Cŋevd deŋŋŋ, an can do hŪŋdŋʒēan an Chaŋlŋŋ?

F. Deŋŋŋ: “Ū hCŋʒeapŋa, aðŋaŋŋ d'Fhxl “Fhŋor ŋaral; do beŋŋŋŋ mŋle bŋðeačar dŋŋ “ŋa ŋa dōŋŋacŋ aŋŋ mo ŋon a ʒCŋaŋŋ ŋa Cŋoŋ-ŋe. Na lēlʒ ðam̄ a Ōoŋad do čallēad, “ŋŋe mo ŋeacaŋðlŋb.”

C. Cŋevd do ŋj tŋ ō ŋlŋ amac ʒo Deŋŋeād an Ūlŋŋŋŋ?

* bŋeacaŋðeād.

A. One ought to behave himself modestly and gravely, and to pray to God with all his heart and soul; for "God is a spirit, and they who adore him must adore him in spirit and in truth." *S. Jo. 4. 24.*

Q. What do you do when the priest begins the Mass?

A. I make the sign of the Cross, and offer the holy Sacrifice to God with the same mind and intention with which JESUS CHRIST first offered it, and with which the Church offers it in his name.

Q. With what intention did our Saviour offer it?

A. His intention was, and still is, to adore and praise God, to give him thanks, and to merit for us grace, and the remission of our sins. *S. Mat. 26. 28.*

Q. What do you say at the Elevation of the blessed Host, that is, the body of Christ?

A. I say: "O Lord, I verily believe that thy body and blood, thy soul and divinity, also, are really present in this Sacrament. I do, with all my heart, adore and praise thee herein."

Q. What do you say at the Elevation of the Chalice?

A. I say: "O Lord, I adore thy most precious blood: I give thee infinite thanks for having shed it for my sake on the Cross. Suffer me not, by my sins, to lose the fruit thereof."

Q. What do you do afterwards until the Mass is ended?

F. Իմ աՅ ԹԻՆԱԾ, աՅ լուսն, աՅր աՅ
շնորհած ար ԾԼՅԵԱՐՈՒ; աՅր բօր աՅ րո-
ւնջած ծօ.

C. Շրե՛ր ծօ ո՞ր է՛ր աՅ ԾԵՐՈՒԾ ան ԱՐԲՈՒՄ ?

F. Ծօ Երբիմ Երեւոյնք թէ ԾԻԱ ԲԱ ՈՒ ԱԾԻՆ-
ՅԻՈՒԼԱՅԻՆ, Յօ ԿԱՅԻՅԵ ԱՐ Տօն ան ԱՐԲՈՒՄ
ԺԵՐԵԱՐ; աՅր յարմար ՊԱՅԵԱՐՈՒՄ ՈՒ ԼՈՒՄ,
ան ար էր թէ, լոյս-բա՛ն աՅր ծօ Երբ Ժ՛Ա
Երեւոյնք.

C. Շրե՛ր Երբ է՛ր Երեւոյնք ծօ ԾԻԱ ԲԱ
Երեւոյնք ան ԱՐԲՈՒՄ ?

F. ԾԵՐՈՒՄ : “ Ա ԿԼՅԵԱՐՈՒ, ծօ Երբիմ թէ
“ Երեւոյնք ԺԵ, ԲԱ թար էր ծօն, էր ծօ
“ ՊԻՆ-Երեւոյնք, ան ԱՐԲՈՒՄ-ԲԱ ԺԵՐԵԱՐ;
“ աՅր ԱՐ Տօն ՈՒ ՊԻՆ ԺԵ ԲԱՐԱՐ ԱՅԵ.”

C. Ո՛ւ շնորհ ԿԱՅԵ Երբեւոյնք ծօ շնորհ
աՅ ան ԱՐԲՈՒՄ ?

F. Եր շնորհ, աՅր բօր Ա Երեւոյնք Ա Երեւ
Եր Ա շնորհ Ա ՈՒՄ աՅր Ա թէ, Յօ ԿԱՅԻՅԵ
ՊԱՅԻՆ աՅր Երեւ-Եր.

C. Շրե՛ր Եր ԿԱՅԵ Երբեւոյնք ան ?

F. ԿԱՅԵ ծօ Երբեւոյնք էր Երեւ ծօ
աՅր էր Արեւ.

C. Ո՛ւ ՊԻՆ Երբեւոյնք ԿԱՅԵ ՈՒ ՆԵՐԵ
ՅԱՐ Արեւ ծօ Երբեւոյնք, ՈՒ Ա Երեւ Յօ Երեւ
Երեւ Ար Եր յօնք ?

F. Ո՛ւ ԿԵԱԾ : Ո՛ւ Երբեւոյնք Երեւեւեւ
Երեւ Արեւ Եր Արեւ Երեւ ծօ;
աՅր Եր էր Եր ՈՒ Ա ԿԱՅԻՅԵ-Եր Եր ՏԻ
Երեւ-Եր Երեւ ծօ Երեւ Եր ՆԵՐԵ-Եր,
ան Եր ծօ յօնք Երեւ Երեւ թէ թէ թէ
Երեւեւ; աՅր Եր յօնք Երեւ ծօ Երեւ,
Եր Երեւ Եր Երեւ.

Ո՛ւ Ա Երեւ Եր, ԺԵՐ ԾԻԱ ԲԱ ԿԱՅԵ ԿԱՅԵ
Եր Երեւ ծօ Երեւ ծօ Երեւ Եր ան

A. I continue in adoring, praising, and loving our Lord, and also in humbling myself before him.

Q. What do you do at the end of the Mass?

A. I give thanks to God for his great favours, particularly for the Mass I heard; and I beg pardon for the faults I committed whilst I was hearing it.

Q. How do you give thanks to God for having heard Mass?

A. I say: "O Lord, I give thee infinite thanks for having, through thy great mercy, vouchsafed me to hear this Mass, and for the graces which I have received thereat."

Q. Is it not the custom to take holy water at Mass?

A. Yes, it is; and even to carry it home, in order to take it now and then, particularly morning and evening, and before prayers.

Q. What is holy water?

A. Water sanctified by the word of God and prayer.

Q. Is it not a superstitious practice to bless water, or inanimate things, or to attribute any virtue to them?

A. No; it is no superstition to look for heavenly favours from the prayers of the Church of God; and it is in virtue of these prayers, that we hope to reap advantage from these things, when we use them with faith; and many a fact proves that our hopes are not in vain. *S. Epiphanius. Hær. 30; S. Hierome in the Life of Hilarion. Theodoret, lib. 5; Hist. Eccles. c. 21, &c.*

Moreover, God himself ordered holy and purifying water to be made in the Old Law; and

ԵՏԵՐՊԵԱՇԷ; ԿՅՐ ՐԻՆ, ՅՈ ԵԱՐԻԵԱ, ՅԱՆ ՔԻՐԵՃ
ՆԱ ԶԵԱՐԻՃՅ.

Ը. ԱՆ ԵՄԻՅ ԼԵԱԷ Ե ԵԱՐԵԱՆԱԾ ԵՐ ԱՆ ՏՅՈՒ-
ԵՐՈՅ ՕԿԻԱՅԱ, ՅՐԻ ՔԵԻԾՐԻ ՅՈ ԵԼԻՐԵՈՅԱՇ ՔԵԻԾՈ
ԵՈ ԵԵՐՆԱԾ ԵՄԻՐՅԵ, ԵՈ ԿՏԱԼԱՆՆ, ԵՄԼԱ ԿՅՐ ԵԱ
ԼԵԻԵԻԾԻԵ ՐԻՆ, ԵՐՄ ԵԱԵԱՐԷԱ ԵՐԻ ԵԻՇ ԵՖԱՅԱԼ Օ
ՕԿԻԱ?

Բ. ՕՈ ԵՄԻՅ; ՕՐԻ ԼԵԻՅՄԻԾ ԵՐՈՅ ԵԱ ԵԱՐԱ ԿՅՐ ԻՐ
ԱՆ ԵՄԵԱԾ ԵԱԻԻԾԻԼ ԵՈՅ ԵԵԱՐԵԱՆԱԾ ԼԵԱԵԱՐ
ԵՈ ԼԵԱԵՐԱԻԵ ՆԱ ՐԻՃՅ, ՅՐԻ ԼԵԻՅԻՐ ԱՆ ՔԱԻՅ
ԵԼԻՏԵՍ ՅՈ ՄԻՐԵԿԼԵԱՇ ԵԼԻՐԵԱԾԱ ԵՐԵՈՒԾ-
ԵԱՇԱ ԵԵՐԻՇՈ ՆԵ ԵԵԼՅԵԱՆ ՏԱԼԱՐՈՅ ԱՐՈՅ Ե
ԵՏՕԵԱՐ; ԿՅՐ ՅՐԻ ԼԵԻՅԻՐ ՔԵ ՆԱՆԱՆԱՆ
ՏԻՐԻԱՆԱՇՈՅ Օ ԼՕԵՐԱԾ ՆԵ ԿԵԼԻՐԵԱԾԱԻԵ
ԱԵԱՆՆԱ ԵՐՕՐԱՆ.

ՕՈ ԵՐԻ ԱՐ ՏԼԱՆՅՇԵՐՈՐԻ ՔԵԻՆ, ՆՕՇ ԵՈ ԵՐԵԱԻՅ
ՆԵԱՐՈՅ ԿՅՐ ԵԱԼԱՐՈՅ ՆԵ ՆԱ ԵՐԵԻԵՐԻ ԱՐԵԱՐՈՅ, “ ԵԵԼԵ
“ ԵՐԻ ԱՆ ԵՏԱԼԱՐՈՅ, ԵՈ ՄԻՐՈՅ ՔԵ ԼԱԻԵ ԵՈՅ ԵՏԵԼԵ
“ ԿՅՐ ԵՈ ԼԵԱՇՆՅՅ ՔԵ ԱՆ ԼԱԻԵ ԵՐԻ ԵՐԻԵ ԵՐՆԵ ԵՈ
“ ՄԻՅԱԾ ՆԱ ԵԱԼԼ, ԿՅ ՄԱԾ ՄԻՐ: ՄԵԻՅ, ԵՐՈՅԱԼ Ե
“ ԼՕՇ ՏԻԼՕԷ; ԵՐՆԵ ՐԻՆ ԵՄԵԻՅ, ՔԵ, ԵՄՈՅԱԼ
“ ՔԵ, ԿՅՐ ԵԱՐՈՅ ՏԼԱՐԵԱԾԱՐԵԱՇ ԵՐԻ ԵՐ.”

ՕՐՆՅԱԵԱՐ ԲՕՐ ՆԱ ԿԱԵՐԵՈՒԼ ԱՐՈՅԱՆ ԵՈ ԵՈՒՐՈՅ
ԵՐՆԵ ՆԵ ԿՕԼԱ, ԿՅՐ ԵՈ ԵԼԱՆՅԵԱԵԱՐ ԻԱԾ.

Ը. ԱՆ ՔԵԻԾՐԻ ԵԼԻՐԵ ԿՅՐ Ե ԼԵԻԵԻԾԵ ԵԵԻՇ
ՕՐԵԱՐՈՅԱՇ ՆԵ ԵԱՆՆԻՐՅԱԾ ՆՕ ՆԱՐՈՇԱՇԷ ԵՐԻ ԵԻՇ
ԵՈ ՅԼԱԵԱԾ?

Բ. ԻՐ ՔԵԻԾՐԻ, ԵՐՈՅ ՄԱԻՇ ՆԵ ԵԼԱԾ ԿՅՐ ՆԵ ՕԻՅ,
ՆՕՇ ԵՈ ԵԱՆՆԱՅԵԱՐ ՅՈ ԼԱԵԵԱՐՈՅԼ ՅԱՇ ՕՐՆՅՅ
ԵՐՈՇԱՐ ԻԱԾ ՔԵԻՆ ՅՈ ԵՐԻՐԵԱՐՈՅԼ; ՕՐԻ Ե ԵԵՐԻ ԱՐ
“ ՏԼԱՆՅՇԵՐՈՐԻ, ՅՈ ՆԱՐՈՅԱՆ ԱՆ ԱԼԵՈՐԻ ԱՆ ԵՐՈՇ-
“ ԼԱԻՇ Ե ԵԱ ԵՐԻՇԵ;” ԿՅՐ ԵԱՐԵԱԻԾ ԱՆ ՆԱՐՈՅ
ԱՐԲՕԼ ՔՕԼ ԵՐՈՅ, ՅՈ “ ՆԱՐՈՇԱՐ ՅԱՇ ՆԻ ԵՈ
“ ԵՐԵՐՅՅ ՕԻԱ, ԵՐԵ ԵՐԵԻԵՐԻ ՕԷ ԿՅՐ ԵՐԵ
“ ԵՐՆՅԵ.”

Ը. ԵՐԵՐԾ Է ԻՐ ՔԵԻԾՈ ԵՈՅ ԵԼԻՐԵ ԵՈՐԵԱՅԵԱ?

that, assuredly, without witchcraft or superstition. *Num.* 5 c. 17 v., 19 c. 9 v., &c.

Q. Can you show from Holy Writ that water, salt, oil, and the like, may be lawfully used to obtain any favour from God?

A. I can; for we read, in the second and fifth chapters of the fourth book of Kings, that the Prophet Elisha miraculously healed the noisome waters of Jericho, by casting salt into the spring; and cured Naaman, the Syrian, of the leprosy, by the waters of the river Jordan.

Our Saviour himself, who had, by his sole word, created heaven and earth, spit on the ground, made clay of his spittle, and spread it upon the eyes of a man born blind, saying unto him: Go, wash in the Pool of Siloe; he went, therefore, and washed, and came back clear sighted. *S. Jo.* 9. 6, 7.

The apostles also "anointed with oil many that were sick, and healed them." *S. Mark*, 6. 13.

Q. Can water, and the like, be capable of blessing, or any holiness?

A. It can, as well as meat and drink, which all those who live like Christians do bless every day; for our Saviour saith, that "the altar sanctifies the gift that is upon it;" and the Apostle, St. Paul, assures us, that "every creature is sanctified by the word of God, and prayer." *S. Mat.* 23. 19; 1 *Tim.* 4. 4, 5.

Q. What is the use of Holy Water?

F. beannuige an Eazlur é tré Uirne
oiriúdeirce, éirí Comirce azyr beannacta
Dá d'iarraib doh Lúct, do h Félom de; azyr
zo hAiriúge éirí zo zCoirceonfú do ad air
“éiríactaib an Diaibhl.”

Tairir rín, ir maic ir féidir do fóznao
éirí an Chonairéa, do rinneamair ne Dia
an Azaib an Diaibhl, an can do zlanad rín
zo trócairneac ó peacac tré Uirge an baír-
dib, do éirí a zCúinne dhéir; azyr éirí an
hSeallamha * d'áthraoac, no éirí hSeallamha
Cúirde bairé do deirad.

C. An bfuil Uirne na hEazlure com bva-
dao rín a Laiair Dá, azyr a conznao d'Fazail
dhéir an Azaib céirge azyr éirí an Naíad an
hAíama, an can do hSeallamha Félom “d'Uirge
“Coirneazta maile ne Cúirdeam?”

F. Ní bfuil Ní air bít ir mó cúirde imirde air
Dhia iona an Uirne zo coirceionn; azyr
dearbaib an Naíad Appol Seirir dhéir, az
an hSeirirgeac éirí zúirde air rón a céirle,
zyr “móir bairé Uirne dhéiractaib an fí-
“néir; zo maib ELLAS na dhéir an bfuil,
“comirle rinne, azyr zyir zúirde ré zo dhéirle-
“ac fá zán Feirceionn do deirad air an
“bTalam, azyr h deirad Feirceionn air fead
“cúir mbladán azyr ré hSeir; zyir zúirde ré a
“nir, azyr tuz Neam Feirceionn raia, azyr do
“éirí an Talam a éiríad.

A noir, ma ca Uirne cáir fá leir com cy-
maacta ro, ir follar zo rín-éirdeir zo tró-
cairneac hSeir-uirne na hEazlure zo léir o
Eirge hSeirne zo Lúge hSeirne; azyr zo dT-
zann Dia do zúir Dúir, do comoirbairgeir ne
na zúirraib, Tóirad bair-uirne na hEazlure

* d'áthraoac.

A. The Church blesses it with solemn prayer, to beg God's protection and blessing upon those who use it, and particularly that they may be defended from the powers of darkness.

Moreover, it may well serve to put us in mind of the covenant we made with God, against the Devil, when by the water of baptism we were mercifully cleansed from sin ; and of renewing our promise, or of making an Act of Contrition.

Q. Are the prayers of the Church so prevailing with God as to obtain us his assistance against the wiles and power of the enemy of our salvation, when we use Holy Water with faith ?

A. Nothing prevails more upon God than prayer in general ; and the apostle S. James, exhorting us to pray for one another, assures us, " that the assiduous prayer of a just man avail-
" eth much ; that Elias was a man subject to the
" like passions as we are ; and prayed earnestly
" that it might not rain upon the earth, and it
" rained not for three years and six months ;
" that he prayed again, and the heavens gave
" rain, and the earth yielded her fruit."

Now, if the prayers of individuals be so powerful, it is manifest that the constant prayers of the *whole Church*, from the rising of the sun to the going down thereof, are always graciously heard ; and that God granteth to all those who co-operate with his grace, the fruit of the perse-

յծ, թէ՛ ա յԾՐԾԱԽԵ ՇՐՅՈՏԾ : “ Յօ ծելմոյն,
 “ ծելմոյն ա ծելմոյն լիծ, մա յարբբո՛ւ Ոյ՛ս
 “ ի՛նչսն առ Ու՛սնն առն.մ’առնոյր, ծօ՛ ծերնա թէ
 “ ծիծ է.”

Շ. Ան իբլ Յնաճրջած առ Սլրջե շօրթեաշէա
 արբջ առն Բաշկր Ծէ ?

Բ. Ա շա թէ ոս արբջ, օ շարկա Յօ լաճար
 արն ա յՈւլիջած նա յԱրբոօլ, աշր ա Տշրիւնոյն
 նա յԱլիւթեաճած Նաւիճա աշր Տարեճօրթեած թեռ-
 ծա նա իԲաշկր.

Շ. Շրեո թա մեանոյշէար աշր թա ՅՇօ-
 մարջէար Տալոն իր առ Սլրջե ?

Բ. Ծա շրն ա ՅՇէլլ ծհոն, Յրն, անլ ծօ
 շրնոյշէար Տալոն առ իլած * օ Լօճեաճր,
 աշր ծօ ծար թէ Ծեաշկար ծօ, մար իրն ծօ նա
 “ Յնարալծ ծօ շէլմոյն շրն Սլրնոյշե նա իԲա-
 “ շկր,” առ շա ծօ յիմոյն Բէլմոն ծօն Սլրջե-թե
 մալլե թէ Շրեթեան, շօրթօ իրն արն նա Տրիօ-
 թաճծ յեանշկան, աշր ծօ ծարն ծհոն Ծալ-
 յեան ծօ շաճարն ծօ Նէլիծ յեանծա.

Շ. Շրեո թա ՅՇեաճտոն առ Բաշկր Շօ-
 մարճա նա Շրիճե ծօ ծերնած աշ ծեանոյշած առ
 շՏալոնն աշր առ Սլրջե, աշր առ շաճ Նաւն-
 շօրթեաշած օրե ?

Բ. Ծա շրն ա՛ ծՇնոյշե ծհոն, Յրն շրն
 Շիւրթօ շերծա արն ա ՅՇրիճե արն ար թոն,
 շալիթար շաճ Ոյ, իր մալի ծ’ար յԱրն, ծօ շեաճ.

Շ. Շրեո է առ Տօճար իր շօրն ծհոն ծօ շար-
 թոն առ ա յԾՐԾԻած առն թօ ծօ շաճ առ Սլրջե
 շօրթեաշէա ?

Բ. Արն ծՇր, իր շօրն ծհոն † ծարնած արն.

* Լօճած, Պիօնոյշած.

† Բերնո.

verant prayer of that Church, to which Christ said, "Verily, verily, I say unto you, if you ask the Father anything in my name, he will give it you." *S. Jam.* 5. 16, 17, 18; *S. Jo.* 16. 23.

Q. Is the use of Holy Water ancient in the Church of God?

A. It is very ancient, seeing it is mentioned in the Apostolical Constitutions, and in the writings of Holy Fathers and ancient Church historians. *Constit. Apost. lib.* 8, c. 35; *S. Cypr. lib.* 1, *Epist.* 12; *S. Hier. ib.*; *S. Basil. lib. de Spir. Sancto*, c. 27; *S. Gregor. the Great, lib.* 9, *Epist.* 71; *S. Epiphan. ib.*; *Theodor. ib.*; *Pallad. Histor. Laus.* c. 6, &c.

Q. Why is salt blessed, and mingled with the water?

A. To signify unto us, that as salt preserves meat from corruption, and gives it a relish, so doth the grace which we receive in virtue of the prayers of the Church, when we use this water with faith, defend us from unclean spirits, and give us a taste for heavenly things.

Q. Why doth the Church make use of the sign of the Cross in blessing the salt and water, and in all her other consecrations?

A. To let us understand that all our good must come through Christ crucified for us on the Cross.

Q. What advantage ought we to draw from what is here said upon Holy Water?

A. First, we ought to look upon it, and upon

ԱՅՐԻ ԲԱՐ ԶԱՇ ԾԵԱՅՈՐ ԲԱՐ ԾԵԱՅՈՐ ՈՒՄ-
ԵՆՈՒՆԵ, ԵՆՈՒՆԵ ԻՐ ԱՆ ԲԱՅԼԻ ԿԻՆԵՐԵ,
ՄԱՅԼԵ ՄԻՐ ԱՆ ՊՈՅ ԲԱՐ ՄԻՐ ԱՆ ՊԵԱՐ ԻՐ ԾՐԱԼ;
ԵՆՈՒՆԵ ԵՐՈՒՆԵ ԶՈ ԲԱՅԼԻ ԶՈ ԼԵՐԻ ԲԱՐ ՈՒՆ
ԲԱՐ ԵՐՈՒՆ, ԵՆՈՒՆ ԶՈՒՆԵ ՄՈՐԱ ԱՐ ՈՒՆԱՄԱ
ԵՆՈՒՆ ԲԱՐ ԱՅԻՆ, ՈՒ ԵՐ ՈՒՆ ԱՆ ԾԵՈՒԼԱՅԵԱԾ
ԵՆՈՒՆԱՐԵՆՈՒՆ ԵՆՈՒՆԱՐԵՆՈՒՆ ԵՆՈՒՆ ՈՒՆԱ,
Ե ԶԵՐՈՒՆ ԵՐՈՒՆ; ՈՒ ՈՒՆ ԵՐՈՒՆԱԾ ԱՐ ՊԵԱՄՈՒՆ
ԵՐՈՒՆ ՈՒՆԵ, ԱՅ ԵՐՈՒՆԱԾ ԵՐՈՒՆԱՐԵՆՈՒՆ ԱՆ ԵՐՈՒՆ
ՈՒՆԵ ԶՈ ԵՐՈՒՆԱՐԵՆՈՒՆ, ՈՒՆ ԱՆ ԵՆՈՒՆԱՐԵՆՈՒՆ
ԶԱՇ ԵՐ ԵՐ ՈՒՆ ԵՐՈՒՆ; ԱՅՐԻ ԶԱՆ ԵՐՈՒՆ ԵՆՈՒՆ
ԵՐՈՒՆ ԶՈ ԵՐՈՒՆ ԱՐ ԱՆ ԵՐՈՒՆ իՆԵԱԼԱ ԵՆՈՒՆ, “ԵՆ
“ԵՐՈՒՆ ԱՆ ԵՐՈՒՆ ՈՒՆ ԱՆ ԵՐՈՒՆ.”

ԻՐ ԱՆ ԵՐՈՒՆ ԵՐՈՒՆ, ԻՐ ԵՐՈՒՆ ԵՐՈՒՆ ԱՐՈՒՆ ԵՐՈՒՆ
ԵՐՈՒՆԱՐԵՆՈՒՆ ԵՆՈՒՆԱՐԵՆՈՒՆ ՈՒՆ ՈՒՆԱՐԵՆՈՒՆ
ԵՐՈՒՆԱՐԵՆՈՒՆ, ԱՅ ԵՐՈՒՆԱՐԵՆՈՒՆ ԱՆ ԵՐՈՒՆԱՐԵՆՈՒՆ
ԵՐՈՒՆԱՐԵՆՈՒՆ ԵՐՈՒՆԱՐԵՆՈՒՆ, ՈՒ ԵՐՈՒՆԱՐԵՆՈՒՆ
ԵՐՈՒՆԱՐԵՆՈՒՆ, ԱՅՐԻ ԱՆ ԵՐՈՒՆԱՐԵՆՈՒՆ ԵՐՈՒՆ,
ԱՅՐԻ ԵՐՈՒՆ ԱՐ ՈՒՆԱՐԵՆՈՒՆ ՈՒՆ ԱՆ ԵՐՈՒՆ,
ԱՅ ՈՒՆ, ԶԱՆ ԵՐՈՒՆԱՐԵՆՈՒՆ ԵՆՈՒՆ ԱՆ ԵՐՈՒՆ
ԱՆ ԵՐՈՒՆԱՐԵՆՈՒՆ ՈՒՆ ԱՆ ԵՐՈՒՆ, ԱՅ ՈՒՆ,
ԶԱՆ ԵՐՈՒՆԱՐԵՆՈՒՆ ԵՆՈՒՆ ԱՆ ԵՐՈՒՆ
ԱՆ ԵՐՈՒՆ: “ԵՐՈՒՆԱՐԵՆՈՒՆ ԵՐ ԵՐՈՒՆ ՈՒՆ,
“ԵՐՈՒՆԱՐԵՆՈՒՆ, ԱՅՐԻ ԵՐՈՒՆ ՈՒՆ ԱՆ ԵՐՈՒՆ;
“ԵՐՈՒՆ ԵՐ ՈՒՆ, ԱՅՐԻ ԵՐՈՒՆ ԵՐ ՈՒՆ ԱՆ
“ԵՐՈՒՆ.”

ԱՆ 9. ԵՐՈՒՆԱՐԵՆՈՒՆ.

ԵՐՈՒՆ ԵՐՈՒՆ ՈՒՆ ԵՐՈՒՆ ԵՐՈՒՆ, &c.

C. ԵՐՈՒՆ ԻՐ ԱՆ ԵՐՈՒՆ ԻՐ ԵՐՈՒՆ ԵՆՈՒՆ
ԱՆ ԵՐՈՒՆ ԱՆ ԵՐՈՒՆ; ԱՅՐԻ ԵՐՈՒՆ ԱՆ ԵՐՈՒՆ
ԵՐՈՒՆ ԵՆՈՒՆ?

F. ԵՐՈՒՆ ԱՆ ԵՐՈՒՆ.

C. ԱՆ ԵՐՈՒՆ ԱՆ ԵՐՈՒՆ-ԻՐ ԵՐՈՒՆԱՐԵՆՈՒՆ ԱՆ
ԵՐՈՒՆ ԱՆ ԵՐՈՒՆԱՐԵՆՈՒՆ ԱՅՐԻ ԱՆ ԵՐՈՒՆ?

all the other sacred rites and ceremonies of the Catholic Church with due reverence and esteem, to be persuaded that they are all instituted to help on the great affair of salvation, either by putting us in mind of the unspeakable favours which we have already received from God, or by raising our affections to heaven, humbly begging the divine assistance, whereof we stand in need every moment of our life, and ought never to imitate those mistaken people, who *rail against all things which they understand not.* *S. Jude, 10.*

Secondly, we ought to use Holy Water with attention and devotion, always endeavouring to make an Act of Contrition, or some other act of religion, and to sprinkle ourselves, and even our dwellings, with it, from time to time, saying, without making any other sign but that of the Cross: "Thou shalt sprinkle me, O Lord, with "hyssop, and I shall be cleansed; thou shalt "wash me, and I shall be made whiter than "snow." *Ps. 50. 8.*

THE NINTH LESSON.

Of the Beads, or Crown of the Blessed Virgin.

Q. WHAT prayer are you accustomed to say in honour of the Blessed Virgin; and in order to deserve and obtain her intercession?

A. I say the Beads.

Q. Is this prayer agreeable to our Saviour, and to his Blessed Mother?

A. It is ; because it consists only of the Creed, the Lord's Prayer, and Angelical Salutation, which are most pleasing prayers in the sight of God.

Q. For what end are the Beads said ?

A. To praise our Lord and the Blessed Virgin, and to obtain grace and mercy from God, through the merits of the Son, and the intercession of the Mother.

Q. How do you say the Beads ?

A. After making the sign of the Cross, I say the Creed, in Latin or in English, at the Cross of the Beads ; the Lord's prayer at every great Bead, and the Angelical Salutation at the small ones.

Q. What do you do whilst you are saying the Beads ?

A. I heartily and humbly beg every petition that is contained in these prayers.

Q. On what else may one think when he says his Beads ?

A. On the following mysteries, to wit, the nativity, poverty, and tribulations—the life and death, resurrection and ascension of our Saviour, or on the joys and sorrows of the Blessed Virgin in this life.

Q. May not one sometimes entertain other good thoughts ?

A. He may undoubtedly ; wherefore it is very profitable for us to bewail our sins, to form a resolution of not falling into them any more, and to beg the assistance of God, through the intercession of the Blessed Virgin, for putting this good resolution in practice.

Q. How do you finish the Beads ?

A. I say the Lord's Prayer thrice, and the Angelical Salutation thrice, and the Creed ; and

Շրջե, աչ լած, մար ծննդար զիւ ծ'Եր: Ան
Արմ առ Աւար, &c.

Ը. Ան եքլ թէ արծա՛ն Արմայ՛ն շերտնա ծո
լած չո յիշի՞:

Բ. Իր ծննդին չո եքլ, մա յարման առ Շրջե
չո ծննդա՛նն ին Ներժե ա շա յիշե.

Ը. Ան շօրն ա ինար, չո եքլ երթո՛ւն շօրն զիւ
Արմին ին երթարեա՛նն զիւ ին երթարեա՛նն,
նա ինարեա՛նն ինար առ Շրջին?

Բ. Ո՛ր շօրն; ծիւ իր ծննդին զիւ իր շար-
նա՛նն ա լերժեքն ին ծո երթար.

Ը. Ըն ա ծ'ար թիւին առ Շրջին ծո ծիւ ա
Տօնար?

Բ. Ծո չա՛ն յե Շրջարեա՛նն; ծիւ ին եքլ
Արմայ՛ն զիւ ծիւ իր լարեա՛նն, զիւ իր լար-
եա՛նն ին Ծիւ, լոնն ին ինարեա՛նն ծո շարեա՛նն
առ Շրջին.

Ը. Ըն ա ծ'ար մօ ա երթարն առ Շրջին?

Բ. Ծո՛ն Շրջարն ա շա շա լարեա՛նն, շա
լարեա՛նն; ծո ին լարեա՛նն զիւ լարեա՛նն ծո լարեա՛նն.

Ը. Ընար ին Արմայ՛ն, լարեա՛նն ծ'ոն ինար
զիւ ին լարեա՛նն լարեա՛նն, ծո ծիւ ինար լարեա՛նն
նա լարեա՛նն?

Բ. Ընարեա՛նն ին Արմայ՛ն * ին Ընարեա՛նն.

ԱՆ 10. ԼԵՂՅՈՆՆ.

Ծո Ընարեա՛նն ին Արմայ՛ն ին Ընարեա՛նն.

Ը. Ընար ին Արմայ՛ն ին զիւ ա ծ'Երթար
Ընարեա՛նն ին Արմայ՛ն ին Ընարեա՛նն?

Բ. Ին ին Ընարեա՛նն ին Արմայ՛ն ին Ընարեա՛նն

* Ան Շրջե, ին ինար.

I make the sign of the Cross, saying, as I did in the beginning: "In the name of the Father," &c.

Q. Is it advantageous to repeat often the same prayer?

A. It is, certainly, provided that the heart earnestly desires the contents of it.

Q. Is it to be supposed that there is any virtue in the number of *Paters* and *Aves* whereof the Beads are composed?

A. No: such an opinion is both vain and superstitious.

Q. To whom can the Beads be beneficial?

A. To all Christians; for there is no prayer whatsoever more necessary, and more pleasing to God, than the prayers whereof the Beads are composed.

Q. To whom are the Beads of the greatest use?

A. To those who cannot read, or that are not as yet trained up or used to prayer.

Q. What prayer, besides those we have already spoken of, would you have people to practise?

A. Meditation, or mental prayer.

THE TENTH LESSON.

Of Meditation, or Mental Prayer.

Q. WHAT is that prayer you call Meditation, or Mental Prayer?

A. Meditation, or Mental Prayer, is a serious

ան, երեսնոցած ծննդած, լիօնիար, ծո ոյճար
 և Լաճար Ծե, ԿՅՐ թե Ըոշոնի և Յիւնար, ար
 յա Ուրիշ ծո Եանար թե Տալոն և Նիւնա, ծո
 Յրմ և ԵՔոշլոմէա Յո մար, Յրմ և ՆՅրածոյճե,
 ԿՅՐ Յրմ և ՅՇրմէա և ՆՅիւնի.

C. Ան մօր Եարմե յա Խլլոնդե-րե?

F. Եր թօ մօր և Եարմե; ծր երե յա Յնաճ-
 ճած, քոշլոմամօյ յա Ուրիշ, ծո Եանար թե
 Տալոն ար Նիւնա, ծո Յնոն Յո քիւնիար, ծո
 Յնածոյճած Յո ծիւղիարեաճ, ԿՅՐ ծո Յրմ և
 ՆՅիւնի Յո քիւնիար. Այ թո եր Եարմե յա
 Ուրիւնի, Եարմե Եր Եանար և մար մար Եր
 ծո; ծո Խիշ Յո ՅՇարիշի յա շիւնի Եա
 ԵՔլ մաճանաճ Յրմ ար Տանդե.

Օր և շիւնի թո, մարմ Ուրիւնի ծոն Լաճար
 թե Օյա, ԿՅՐ Երեաճ թե Օյա, և շիւնի ծո Եան-
 ար Լաճար թիւ, Լաճարմ թե Օյա, և շիւնի
 Յնոն, ԿՅՐ յարմամօյ ար, յա Ուրիշ Եա ծո
 մաճանար օրնի, ծո Եանար ծոն; Լաճար
 Օյա թիւ, և շիւնի ծո քոշլոմար թե ար ծոն
 թե Եանարմարիշի, ծո Խոնարար ար ծոն
 թե Նաւիւնի, ԿՅՐ ծո մարմար թիւ Յրմ
 և ՅՇրմէա և ՆՅիւնի. Այ Լաճար թե Օյա,
 Յնոն և Եա Եաճ Յնոն թե յա Յիւնարի:
 Այ Երեաճ թիւ, քոշլոմար ար ՅՇարիւ ծո,
 Յրմ Յո մաճած թե և Եաճ և շիւնի; Այ Լաճար
 թիւ, յարմար և քոշլ ԿՅՐ և շիւնի Եաճ:
 Այ Երեաճ թիւ, շիւնի Եա, ԿՅՐ շիւնի Եա
 Եա թիւ ար ՅՇարիւ, ծո Յրմ և Եարմիւ ԿՅՐ
 և ՅՇրմէա և ՆՅիւնի. Եր ար և շիւնի-Եա,
 Եաճ, ար Լաճար թե Օյա ծո ար ՅՇարիւ, ԿՅՐ
 ար Երեաճ թիւ, և շիւնի ծո Լաճար թե թե ար
 ՅՇարիւ, և Եա Յո Լիւ ար Տանդած, Եաճ,
 Եաճ, Երմ, ԿՅՐ Շիւնի ար Նաւիւնի.

C. Նաճ ծոն Օրեամ արիւն և Եա յաճ Երմ,
 թո ծո Երիշ և Տօշլ, ծո Եանար և Նիւնի-Եա
 և Եանար?

and frequent reflection, which is made in the presence of God, and by the assistance of his grace, on the truths of salvation, to know them well, to love them, and to put them in practice.

Q. Is this prayer of great benefit ?

A. It is of very great benefit ; for by practising it, we learn to know, solidly, the truths of salvation, to love them warmly, and to put them in practice faithfully. These are the three effects of Meditation, which can hardly be sufficiently estimated, because they comprehend all that is necessary for salvation.

Moreover, Meditation teaches us to speak to God, and to hear God, when he does us the favour to speak to us. We speak to God when we pray, and when we beg of him to grant us those things we stand in need of. God speaks to us when he enlightens our understanding by good thoughts, excites our will by his holy inspirations, and animates us to put them in execution. In speaking to God, we beseech him that he will come to us by his grace ; in hearkening to him, we open our hearts for him to enter there. In speaking to him, we demand his lights and favours ; in hearkening to him, we receive them, and enclose them in our hearts, to conserve and practise them. Upon these two actions, speaking to God from our heart, and hearkening to him when he speaks to our heart, depends absolutely our salvation, that is, the beginning, progress, and perfecting of our sanctification.

Q. Does it not belong only to recluses, or people who have quitted the world, to use this prayer ?

Գ. Ո՛ր ծօնն ընդ ահալն ծո ծարար քե՛, ա՛յ
բօր ծո ծա՛ն օրե: Եր է Յո՞ւնչ չա՛ն քե Օհնե
ծրա՛ննա նա ծա՛ն Տօրնքո՛ւն ծ'օրչլն չո
մա՛ն, ծո չրա՛նչա՛ն ա՛յր ծո ծրն ա ղՅոնոն:
Եր է Յո՞ւնչ չա՛ն Օհնե լա՛նք օ նա ծրո՛ն
քե Օրա առ Սրնալ: ա՛յր ծրա՛ն չո
հԱրեա՛ն քր, առ շա՛ն ծո ծարար քե լա-
նք քե նա ծրո՛ն: Եր քե ըն ծո ծարար
առ Քալ Քո՛նչա ա Օհա՛ն Օրա՛ննա քե
Չոլա՛ն նա Չրա՛ննա, ա՛յ լա՛ն: “Օո ծրն առ
“Բրնն ա ծրն ծո Օհլն չա՛ն առ Օրննա,
“ա՛յր չրնն-ծրա՛ննա՛ն առ ա Օհլն չա՛ն ծո
“Լօ ա՛յր ծ'Օրնն.” Զ ծրն բօր, չո ղԵրն
առ Յրնն-ծրա՛ննա՛ն-րո առ Բրնն ծրնն
քե Շրնն առնն լա՛ննչե լա՛ն քե հԱրչե,
նո՛ն ծարար Շոլա՛ն լա՛ն առ Չրն քե: օրն
մառ ծո ղ առ շԱրչե, ա՛յ շա՛ննչա՛ն նա
Քրնն առ Շրնն ծրննն, ծրնն-նա՛ն,
մառ ըն ծո ղ Չրա՛նն առ Նալն ղա՛նն,
ա՛յ լոլա՛ն առ Շրո՛ն քե Տրննչննն մա-
ն, ա՛յր քե Չրննչրալն Օրա՛ն, առ Շրնն
քալնն ա Տրննչա՛նն ա՛յր ա ղԵրն-
ննն. Զա՛յր չն ծրն առ Քալ, չրն ա՛ն է առ
Երննն ծո ծարար րո, իր լօ ծարնն, չրն
նօ չո մօրն ա շա՛ն քե ծո ծրն առ ղԵրն;
քա՛ն քա ղԵրնն առ Քալ ԵՐԱՅ: Զ
“Շրննն, լալնն առ ծրն չԵրնն;” իր է
ըն քե լա՛ն: Զ լա՛ն ծրնն առ Օրնն, լա՛ն-
նն ա՛յր ծրա՛նննն առ ծրն չԵրնն, ծար-
ննն Զրննչե, ա՛յր չա՛նն Քրն ղարնն
Օրա ծո լա՛ն.

C. Ընդ որ և՛ ծարձոն Զհիծեալոյն ո՞ր ծ'Ար-
նայ՛ն ո՞ր Զեարոնո՞ր ?

F. Օյա բնի; ծիր ան շան ծոց բն ան
 “Օլիշեաճ ծ’ա Ձիւրաւիւր շոյճա բն,” ծ’ալիւր
 ծիօճ և իւր ծա շրլոյն-իւրաւիւրաճ ծո շոյճ,
 ևճ լաճ: “Ելալ լա Նւրիւ, ևլիւրլիւ-բն ծիօ

A. Not only to them, but also to others; it is the business of every body to learn well the truths of salvation, to love them, and to put them in practice. It is the business of every one to speak to God from his heart, in prayer, and to hearken to him attentively when he vouchsafes to speak to his heart. It is for that reason the royal Prophet begins his psalms, with the praise of Meditation, saying: "The affection of the righteous is in the law of the Lord, and he shall meditate on his law day and night." He adds, that this Meditation will make the righteous resemble a fair tree, planted by the water side, which will bear fruit in its time: because, as the water, in moistening the root of the tree, makes it fertile, and abounding in fruit, so Meditation upon holy things, in filling the heart with good thoughts and pious affections, renders the soul rich in virtue and good works. And although the Prophet says, that it is the righteous man that will meditate so, it is most certain that the sinner stands in much greater need of it; wherefore, the Prophet Isaias says: "Return, ye transgressors, to your heart," that is to say, you breakers of the law, think, and reflect in your heart, repent, and take a firm resolution to serve God.

Q. Who is the author of Meditation, or Mental Prayer?

A. God himself; for when he gave the law to his chosen people, he commanded them to meditate on it continually, saying: "The things which I command thee this day, shall be in

“thy heart, and thou shalt teach them to thy children, and thou shalt meditate on them, whether sitting in thy house, or walking on the way, lying down, and rising up. And thou shalt have them in thy hand, and they shall be before thine eyes.” And a little after, the Lord saith: “Lay up my words in your hearts, and in your minds; and they shall be in your hands, and before your eyes; and teach them to your children, that they may meditate on them.” *Deut.* 6 c. 6, 7, 8 v., 11 c. 18, 19 v.

Q. Is not Meditation, or Mental Prayer, a difficult exercise?

A. It is not, as it can be easily made manifest; but it is a very strange thing that men should account that hard, which is performed daily in all sorts of business except that of salvation. What merchant is there who doth not seriously and often think on the affairs of his traffic? Who is it that hath a process, or suit at law, and doth not daily cast up in his mind the means to gain it? and that not lightly and hastily, but seriously, with attention, with affection, and putting in execution all the means he finds. To act in this manner, in the affair of salvation, is what we understand by *meditation*. Who is the housekeeper that does not think, seriously and often, both night and day, on the affairs of his family?

Does not the good student meditate? does he not think and re-think, when he is at his

book, composing anything, or learning any difficult question? He applies his mind to comprehend it, to remember it, and to reap profit from what he learns. All this is nothing but *meditation*, or a serious consideration.

Does not the bad scholar, even when he seems to be at his book, continually think on pastime and divertisement, with so much application, and so frequently, that he gives no attention to anything else?

Does not the wicked man, as the Scripture saith, *meditate iniquity*? When he has an ill design to put in execution, he takes no greater pleasure than in seeking and finding the means to effect it. Cannot, and should not, the Christian meditate on virtue, as the impious do meditate on vice and wickedness? Can he not, and ought he not, to do so much for his eternal salvation, as people daily do for worldly interest and pleasure? Let it not, therefore, be imagined that *meditation*, or *mental prayer*, is difficult.

Q. Can we not earnestly work our salvation without Meditation or Mental Prayer?

A. Not easily, indeed; for, seeing Meditation or Mental Prayer is nothing else but *a serious and frequent reflection upon the truths of salvation, to know them, to love them, and to practise them*, it is certain that it is a very difficult thing to effect our salvation without *meditation*, as it

ոյ ծեօսարն ծո Ռեաճ է քէյն ծո քլանդճ չան
 Ձիծեանքն, անլի նաճ քրքր ար Քոն-ժօր նա
 Ռէյթե ծո Եանար քե Տլայթե ան Քոնա ծո
 լեաճճաճ, ոյ ծո ժրն և յՅոյոն չան և յՅրա-
 ծրճաճ; նա և յՅրածրճաճ չան և Բրօշլիւն: նա և
 Բրօշլիւն չան քրայնեաճ օրճա չօ ծրճեաճճ,
 ԲՅր չօ մէյնի, ԲՅր չան յարիւթ ար Օհլա չօ
 Լիօնիար, Յրաքա ծո լաԲարե ծօ քե նա Բրօշլիւն,
 քե նա յՅրածրճաճ, ԲՅր քե նա չՇրն և յՅոյոն.
 Եր քոն քօ և Եէյր ան ՏՅրիճիոն ծլաճա չրն ծո
 ծիճ չրիւն-Բրեաճնչճե ծօ քրայիճիճեար նա
 Եերքա, ԲՅր ծօ Ծանոյճեար Օայն չօ Լաճե-
 անլի: “Ք քա ան Շալիւ քլե * ար քաճալ, ծօ
 “Բրիճ նաճ յԱճրայնեան Քօյն-նեաճ ան և
 “Շիօյճե” ար Ռէյթիճ նեանճա.

Եր ծօ ծիճ չօ Եէյնի “և Բրեաճնչճա չօ ծրճ-
 “նաճճա ԲՅր չօ Լիօնիար ան ար չՇիօյճե,”
 քրքր քա ծՇանչարն ժրն և շՏօշլի, ծօ Եար-
 նաԾանոյճ ան Շեաճօյնեաճ Լէ ար քրքեաճ քրն
 ան քօ, Եաճօ, “ժրն Եօլքր ծ’քաճալ ար Օհլա,
 “ժրն և չրածնչճե, ԲՅր ժրն և քարճա չօ
 “քիւրնեաճ:” Եր ծօ ծիճ “աճրայնիճե չօ
 “ծրճեաճճ ԲՅր չօ մէյնի” ար ծիօնայնեար
 ԲՅր ար ծիօնայնե ան շՏօշլի-քե, ար ան
 մԲար, ար ան մԲրէճեանքր, ար Ռեան ԲՅր
 ար Երիօն, Եր անքա քե Շաճ Քօյնեար, Տալճ-
 Բրիօր ոյ Քայն նա Եաճա Բօյճե-քե յօնա ԵՕՃԱ
 ՇՐԵՕՏՏ ԲՅր ան Եաճա քիօրնչճե: Եր ծօ ծիճ
 քրայնիճե չօ Լաճեանլ ԲՅր ծօ քիւրն ար
 Ռիւնայնիարն ար Բրարճալա, Եաճօ, յօնժօն-
 ճաճ, Եաճա, Քար, Բար, Երէյնչէ † մօնճա-
 Լաճ ՕարճաԲալ լալէրնէյնեաճ ար Տլանչճեօրա
 ԵՕՃԱ ՇՐԵՕՏՏ, ծօ ճլաԲար Օայն ան քրայն-
 քրն Տօճար ար քօն նա Եաճա քրայնիճե-քե,
 նաճ մօր չօ քրայնիճ անան ար Ռլ ար Բիճ ծօ

* Ուրարաճ.

† ճլօնիար.

is a very hard thing to practise the truths of the same salvation without knowing them, and to know them without thinking seriously and frequently on them, and without often and humbly begging of God the grace to know them, to love them, and to practise them. The Scripture, for this reason, attributes the corruption of manners and the frequent loss of the salvation of men, to the want of reflection: *the earth is replenished with desolation, because there is no person who revolves in his heart the truths of salvation.* Jerem. 12. 11.

It is, indeed, for want of considering seriously and frequently in our heart why we came into the world, that we forget the errand on which we are come hither, which is, to know God, to love him, and to serve him faithfully: it is for want of reflecting seriously and often on the vanity and inconstancy of this world, on death, judgment, heaven, and hell, that people love the pleasures, riches, or goods of this poor life, more than JESUS CHRIST and the life everlasting. It is for want of thinking daily, and in good earnest, on the mysteries of our redemption, to wit, the incarnation, life, passion, death, glorious resurrection, and the triumphant ascension of our Saviour JESUS CHRIST, that men do take so much pains for this mortal life, that they scarcely even think of doing anything for him, who created and redeemed them, by suffering an ignominious death on the cross for their sake: it is for want of thinking earnestly and often on

the great mercies and severe judgments of God, that neither his love nor fear hinders us from offending him : it is for want of considering earnestly and often that it is necessary that we should be humble, obedient, chaste, patient, temperate, liberal to the poor, and honest in all our dealings, that the far greater part of the world are proud, disobedient, unchaste, impatient, choleric, quarrelsome, revengeful, given to gluttony, hard-hearted to the poor, unjust and unfaithful to one another, or addicted to some vice or other : it is for want of thinking often and deliberately, that we are all under an indispensable obligation of loving God with our whole heart, and above all things, and our neighbour as ourselves, for his sake ; of fulfilling his commandments, and the duties of our calling ; of begging humbly and often the assistance of his grace, without which we cannot make one step towards heaven ; of speaking to God from our heart, and of hearkening to him attentively, when he does us the honour to speak to our heart : it is, I say, for want of *meditating and revolving in our minds, seriously and frequently*, these most important points of our religion, that young and old, poor and rich, gentle and simple, in a word, the much greater part of mankind, are in love with this deceitful world, backbiters, enslaved to their inordinate desires, plunged and drowned in ignorance and sin.

Ա որի, իր ծարճէա ղաճ բրար աչր ղաճ
 շնաճաճ շրբ բիծր ծհոն աղ եաճա բիծրաճե ծո
 բաճրչաճ շաղ Արալճ. ղա Ձառաղա, ու Ձի-
 ծաղաղ ծո ծարճաճ աղ ծոբ ելշո; ծ իր ծարճէա
 ղաճ լարբ Բիւր ղա բրճալե ու աղ ղՕրալշալ,
 մրա շՇաղաղաճ շո շրաճաճ ծրա ղա Ձալեարա,
 իր եոլ ծհոն; աչր ղի լարբ Յրաճ ղա Ձալեարա,
 շաղ ա ծրա ա ղՅոնոն. իր ծարճէա բօր ղաճ
 շնաճաճ շրբ բիծր ծհոն աղ ղՕրալշալ ծո ծոմ-
 լիոնաճ, ծո շրաճրչաճ աչր ծ'բօշլաղ շո մալե շաղ
 “ երաճրչաճ ու բրալաղաճ շո ծրեբաճաճ աչր
 “ շո մալաղ աղ, աչր շաղ Շոշաղ Օճ ծ'լա-
 “ ղալ շո հՕրիւրլոլ, ծրա աղ լոմաղ ծո ծարճաճ.”

Ը. ղաճ լարբ ծհոն աղ ղՅոնաճ-րալշալե ծո
 ղաճ, եաճո, “ Արալճ աղ Շիլեարա, Բալե աղ
 “ Աղշալ, աղ Շիւ, աչր Արալշալե ոլե * աղ
 “ շօճա?”

Բ. երծ լարբ շո ծարճաղ ա ղաճ շո մալաղ ծ աղ
 շՇոնիճ, ծա ղԲիւրմիւր բօր ղե Օլա, աղ եաղ ծո
 ծարճաղ լաճաղ ղե աղ շՇոնիճ; ծա ծՇալ-
 շիւր ծա ղիւր, Շոլ Օճ ծ'բաշալ ա մաճ; ծա
 ղՇալաղաղ Բիւր ծաղշոն ա Շոլ ծո ծոմլի-
 ոնաճ; աչր ծա շՇալմիւր աղ Բիւրա ա ղՅոնոն շո
 բիւրաղաճ: Աճ բարա! իր ու լիոնաղ ծո շաշ-
 աղ, շո ղԲար Շաճ ղա հԱրալշալե բարաղաճ
 ծո բրաճաղաղ, աչր † ծոմբաղաղաճ բիւ,
 ղաճ բրալաղաղ աղ ա ղԱրաճ; բի ա ծՇաղաճ
 աշ եաղ աչր աղ բիւճալ մաղ բար Արաղա,
 աճ բի ա շՇոնիճ ծաղաղ, եաղաճ; լոնաղ շրբ
 եաղ իր բիւր աղ շաղաղաղ երճա ծո շաճաղ
 ա ղիւ ծոն Շիւ իր մօ ծո ղա Շիւրաղաճ, ուճ
 ծո շիւ Օլա ծո ղա հԱրաղաճ, աշ ղաճ: “ Օնօրաճ
 “ աղ Ձիւրաղաղ-րե մե ղե ղա եԱրաղաճ, աճ ա եա
 “ շՇոնիճ ա եբաճ բաղ:” շիւաճ իր ե աղ Շոնիճ
 աղաղ ծո շիւաղ աչր շոնօրաղ; իր ծ'ա շիւ

* Աղ եալ.

† ծոմբաղաճ.

Now, it is certain that it is neither easy nor ordinarily possible for us to work out our salvation without Mental Prayer, or meditating one way or other, it being certain that the sole knowledge of virtue doth not suffice, except we be inclined with affection to the good we know, and that the love of good is not enough, unless we proceed to the execution. It is also certain, that ordinarily we cannot fulfil, love, and learn well our duty, without reflecting and thinking seriously and often on it, and without humbly begging the divine assistance to perform all.

Q. Is it not sufficient we should say our ordinary prayers, such as the Lord's Prayer, the Angelical Salutation, the Creed, and other vocal prayers?

A. It would, indeed, suffice to say them *often from the heart*, if we also hearkened to God, when he does us the favour to speak to our heart; if we seriously endeavoured to find out the will of God; if we took a firm resolution to accomplish his will; and if we faithfully executed this resolution. But alas! it falls out very frequently that people recite the above prayers by rote, and with so much precipitation, that they do not think on what they say; their tongue talks, and goes on like a stream, but their heart is silent and without motion; so that the same reproach may be justly made this day to the greater part of the Christians, which God made to the Jews, saying: "This people honoureth me with their lips, but their heart is far from me." Yet it is the heart alone that prays and obtains; it is that alone to whose

azyr d'a Uplabnad-ran amajh do bejn Dia Uplea-eymaetac Eirdeact : Azyr zo deymh yr dicit-caillyz a mear, zo nEirdeyid Dia nyr an Dnyh, nac nEirdeann leo feyn. A noyr ny bfwl Leizear yr feayn an Azajd an Dnoenoyr ancoyrcynh-re iona Talcize na Wjdeamha, tne brozlymamw labayr ne Dia o ar zCroyde, azyr eirdeact nyr, an tan do labnar re ne ar zCroyde.

C. Cnerd e an Choy no an tOndrazad ayn ar cōyn dymh Wjdeamha do deryad ?

F. Yr ionda Leabar mayt Uynajze labnar zo * foypleatadac ayn Choy na Wjdeamha : fagtan Eolvr arda : Ny hwy ro ne Croy-ryzylead fada do deryad ayn Uynajz na Weanmha.

C. Cnerd e deymh nyr an Dneam, a ta zan Leizyonh zan Leabar ?

F. Wyn tŷr : Deym leo, azyr ne Cac oyle fōr, zy cōyn dōyb Teazarg d'jarmajd azyr do glacad o na nOdyzib Spionabalca comfomhary, an cōd yr lrya de, azyr jarmw azyr glacajd Wynzead azyr On, no Neice calmyze oyle ; azyr nac bfwl Weodajh ayn byt yr bryozmayne cym Uynajze na Weanmha azyr Coy Wjdeamha d'fozlym, iona Wjan azyr Oyl mōr an tWnam do planyad : Yd be le ar ab ionmyn Slante an Wma, rmyayn-ryd re zo heryzad azyr zo meynic ayn ; loynzyd re zo fion-ayneac na Slizte ne flameocan e ; azyr cymryd re a nWjōm jad zo nēyd : Ny bfwl Wōyn-ny cymryd ayn an tē, a ta a nWnad.

2. Zy cōyn dōyb, ma yr ionmyn leo Slante fionryde a nWma, Uynajz na Weanmha do

* Foypleatan.

voice and language Almighty God gives ear; and indeed it is unreasonable to expect that God will listen to those who do not listen to themselves. Now, there is no better remedy against this too common abuse than the exercise of Meditation, whereby we learn to speak to God from our heart, and to hearken to him when he speaks to our heart. *Isa.* 29. 13; *S. Mat.* 15. 8.

Q. After what method or order are we to meditate?

A. Many good prayer-books treat very amply of the method of Meditation; let them be consulted: this is no place to make a long dissertation upon Mental Prayer.

Q. What do you say to those who have neither books nor learning?

A. First, I say to them, and to others, too, that they ought to ask and receive instruction from their spiritual directors, as affectionately, at least, as they seek and receive silver and gold, or rather earthly things; and that there is not a more effectual means for learning Mental Prayer, and a method of Meditation, than a great desire and affection for salvation. Whosoever loves his salvation will think freely and often on it; he will seek with much care the means to obtain it, and will easily put them in practice: nothing is difficult to him who loves. *Prov.* 2. 1, 2, &c; *Cant.* 8. 6.

2. That, as they tender their eternal salvation, they ought to accustom themselves to

Mental Prayer; and that the frequent exercise of this godly action will make it obvious and easy; for exercise and practice makes us overcome, in all things, the greatest difficulties, and render easy that which before appeared impossible.

3. That as it is most certain that nobody can have either good thoughts for salvation, or pious affections, or any good resolution, except he be inwardly enlightened by the grace of the Father of Lights, and Author of all pious affections and good resolutions, they ought to rely upon the divine assistance more than upon all human industry. But that this great confidence in the grace of God, above all things, may not be presumptuous and unreasonable, it is very necessary they should beg it humbly and often of Almighty God, saying, from the bottom of their heart, after the example of the Apostles: "Lord, teach us to pray." It is likewise necessary they should be as solicitous about God's grace, which is the life of the soul, as men commonly are about the nourishment of the poor corruptible body, which shall shortly be the food of worms; and that they should take special care not so much as to think deliberately on doing or saying any thing that would offend God, and stop the current of his grace. If they act thus, the holy unction of God's grace, as the Apostle assures, will teach the method of Meditation, or Mental Prayer; and that shall be fulfilled in them which the Prophets foretold, and Christ promises in the Gospel, saying: "They shall be all taught of God," notwithstanding their want of learning and books; it being very certain, that it is the grace of God and a sincere desire to advance in virtue, and obtain life ever-

lasting, that are requisite for Meditation, or Mental Prayer, and not great wit, nor any other learning, besides the knowledge of the duties of a Christian. 2 *Cor.* 3. 5; *S. Jam.* 1. 17; *S. Luke*, 11. 1; *S. Jo.* 2. 20, 27; *Is.* 54. 13; *Jer.* 31. 34; *S. Jo.* 6. 45.

Q. What advice do you give concerning Mental Prayer?

A. I would advise every one to bestow about half an hour a day on this prayer, and that in the morning, as is recommended to us in many passages of the Holy Scripture. *Eccli.* 39. 6; *Psa.* 62. 7; *Psa.* 118. 148.

Q. What do you say to those who find no leisure for it?

A. I say, that it is a wonderful and dreadful thing that Christians do daily find leisure for doing all affairs, except the *only one necessary affair*, for which they were created and placed in this world; and that they grudge bestowing one half hour only in twenty-four hours, on the affair of salvation, or the service of God, to which their whole time, their substance, their labour, and life, ought to be entirely consecrated; for the first and great commandment is, to "love " and serve God with our whole heart, with our " whole soul, with our whole mind, and with our " whole strength." All other lawful affairs may, and ought to be, rationally and moderately looked after, inasmuch as they serve and help us to carry on the great affair of salvation, and to pay daily that tribute which our Maker and Saviour justly demands of us; and ought, consequently, to be laid aside when they are a hindrance to the faithful discharge of that great and necessary duty, which no business, nor power, either in heaven or on earth, can exempt

an **W**ōn-dyalzvr mactanač vđ do djol zo hlon-
nyc, ō nac fēibyr nē **Ž**nočvžčib, no ne **C**vmāc-
taib ayr byč, da bfvł ayr **N**eam no ayr **T**alam,
an **r**ōnad.

Jr ne **h**žajō an **O**vne do cprvčžead an
Sōžvl rofajcrvžče-re zo lēyr, čvm zo **n**žmajō-
eočad azvr zo mārfač rē **O**ja; azvr zo rla-
neočad rē a **U**nam fēyn: Nj cōyr mārfač,
Žnočvž rōžvlta ayr byč do čvr a **ž**Coymmear
mjr an **U**on-žnočvž amajr mactanač vđ; nj cōyr
zo bfvčžead **U**on-žnočvž **T**orac ayr; ōyr ma
njčear ē zo mārč; a tā an cjomlan devnca zo
mārč; ma lēvžčear **r**ōj lar ē, a tā an cjomlan
cajlle zo bnač.

Uč jr ē jr **C**vr an, žvr ab ē an **S**ōžvl bōč,
bnevžac-ra, no **U**ymjan cprajllžē ējvyn, jr
Oja d'**U**ymōnan do **C**hvjorvžčib na **h**žmryne-
re: “**U**dmvžib, mār bejr an **t**žbrdol, zo bfvł
“**E**olvr aca ayr **O**hja, žvčead, an a **n**žmōm-
“**a**rčajb **r**evnčō ē.” Jr vme rjn nac bfvčvđ
Um ayr **U**rnajž do devnad, žvž žvr ab **U**ndōččar
azvr **W**jne a mear, zo bfvčžčear an beača rjor-
nycde žan **S**ōčar, žan **r**mvajnead zo dvrnačtač
azvr zo mejnc ayr **Ž**hnočvž an **U**mma; žan
labajnc ne **O**ja zo ljonmar o'n **ž**Cvojde; azvr
žan ērvčeačt mjr, an tan do labnar re mjr an
žCvojde.

2. **O**o čōb na **O**rvnžē, a tā **r**ōj žējpleač-
tjom, no **r**ōj **S**mačt **C**hajč oyle, azvr až nac
bfvł **W**ōnan **U**ymryne ne cajčead do mēyr a
d**T**ola fēyn, dējvčj **O**včjoll ayr **U**rnajž na
Weanmna do devnad coymmeync jr fēibyr leo,
azvr zo **h**žmryžē ayr **L**aččib **S**ōjne azvr **O**om-
nycž, azvr ayr **L**aččib **F**ōjrvōjne azvr **C**omōjne.
U tā d'**U**alac ayr žac **C**ean **T**eažlajž **U**m a
čabajnc d'a **r**earbřōžančžib, azvr **r**ōr a čvr **r**a
deara ořča **U**rnajž do devnad žac **U**on la;

us from. *S. Mat.* 16. 26; *S. Luke*, 10. 42; *Deut.* 6. 5; *S. Mat.* 22. 37; *S. Mark*, 12. 30.

All this visible world was created for the service of man, in order that he should love and serve God, and work out his own salvation; no worldly business, then, ought to be put in balance with that only necessary business; no business whatsoever ought to take place of it: for if it be well done, all is well done; if it be neglected, all is lost for ever.

But the case is, that this vain and deceitful world, or some corrupt passion, is the god of a vast number of the Christians of these times. *They confess, as the Apostle says, that they know God, but in their actions they deny him.* It is for this reason alone they find no time for prayer, although it be presumption and madness to pretend to obtain life everlasting without pains, without *thinking seriously and frequently on the affair of salvation*; without *speaking often to God from the heart*; and without *hearkening to him when he speaks to the heart.* *Tit.* 1. 16.

2. As to those who are in great distress, or under the command of others, and have not much time at their own disposal, let them endeavour to meditate as often as they can, and particularly on Sundays and Holydays, and on days of confession and communion. Every head of a family is obliged to allow his servants time, and even to engage them to pray every day; and if he does not, how can he expect that

his servant will be faithful to him, when neither he nor they are faithful to God ?

Besides that, grant that servants and workmen, who are under subjection, should get no set time, yet they can, and ought, to practice Mental Prayer ; for every one, as he awakes in the morning, can give his first thought and his first word to God ; he can beg his grace and give him thanks ; he can, whilst he is putting on his clothes, revolve, or repeat the same good thoughts, or the like again and again in his heart ; then he should, and can, in a short time, consider what he should do throughout the day, with relation to God, his neighbour, and the duties of his calling, and offer up himself entirely, his labour, and his work, from his whole heart, to Almighty God, and beg his grace humbly and affectionately, that he might spend the day inoffensively and Christian-like. Every one can, at all hours in the day, dedicate whatever he takes in hand to his Maker, as the Apostle St. Paul recommends to all Christians, saying : “ Whether you eat, or drink, or do any-thing else, do all things to the glory of God.” There is nobody but can beg God’s grace, and make Acts of Contrition, Faith, Hope, and Charity, from time to time. Every one can, in the course of the day, bewail his sins, take a resolution not to commit them for the future, and beseech the Father of Mercies to forgive him his offences, to enlighten his understanding, to strengthen his will, to purify his heart, to confirm his good resolutions, and bring them to a good issue. Every one may, and has, need at

do maſtead dō, a Thęgre do ſollręvžad, a
 Thoſl do neapęvžad, a Chnoſde do žlanad, a
 Oheazęręn do čomđalęzęvžad azvr do čabajęe
 čvm Oeįžęręje: Ir řeįdęr azvr ir mačęanač
 dō žač vle Ohęne, Faęne maįe a đevęad aęę a
 Smęvajęeįžęb azvr aęę a Chlonęaįb řeę; azvr
 dęvlečad dōįb, aę tan aęęžęar ře žo bęvleđ žo
 hOlč; nō a Chnoſde d'ęoržlad žo řonęęar dōįb,
 aę tan aįęę žęar žvr maįe įad, až mađ maę aę
 ne SĄWUŁŁ ōž: "Lađaję, a hČįžęaręna, ōęę
 "ęęrđōđ do Shearębđōžanęvž leat." Maę řo
 ir řeįdęr do žač aę, čęē Shearę-vęmaįžęe,
 lađajęe žo đęęačęač azvr žo lęonęar o
 ęa Chnoſde ře Oįa: do čįž vęr, aęę žač
 Am azvr Aįe, řōr a žComlvadaję leač-řęl,
 řęl aę Choįęę a beįe aįžę aęę a žęočęvžęb
 řōžvleč, azvr Sęl aę Chnoſde aęę Ohęa,
 aęę nōr aę Rįž ęamęa Oađį, ęoč đęęę đa čōb
 řeęę: A čajđ mo řęle a žComęęžę čvm "aę
 "Čįžęaręna; ōęę do đevęa ře mo čora ar aę
 "Lęon." Žęđeāđ ir įomđa Cozaž azvr Žęo-
 čęžęe mōęa do bį aęę Laję aę Rįž mōęę-ęe;
 Ač a bęad o'ę Nōįę-čleačęač-ęa, Rįž, Searę-
 řōžanęvž, Fear Oįbęe, ęo Aļoįę-ęeāč do čoįę-
 męarž o ęa ęŽęočęvžęb, čajęęžęonęō ře
 * Račamęęvr Oē oęęa řeęę, azvr aęę žač
 Nį do žlacajđ a Laję: Fožanęvž aę Aįmęęę,
 do čajęęar Wōęaę ęe Comęad žaę eSęę, ęo
 až řmęvajęeįvžad azvr až čabajęe bęęęčęamęęę
 męočaręęčamęęvž aęę a žComaręaęę, ęe řmęv-
 ęeāđ azvr ře đęaręāđ oęęa řeęę; ře va
 Smęvajęeįžęe, a męęmačęa azvr a ęŽęęęamęęę
 řeęę do řęęvđad azvr do đamęęvžad; ře bęęač-
 ęęvžad žo bęvleđ a Lačaję Oē; žo bęaįčęamęę
 ře aę žlvapāčę ir vāįęęęžę aęę a žCęęęde,

all hours to watch over his own thoughts, and either to reject them, when he perceives they are bad, by humbling himself in the presence of God, and by demanding his assistance; or to open his heart to them, when he knows they are good, saying with young Samuel, "Speak, Lord, for thy servant heareth thee." Thus, every one may, by ejaculatory or short prayers, speak to God seriously and frequently from his heart: he may, at any time, even in company, have one eye, the eye of the body, on his worldly business, and the eye of the heart on God, after the example of the holy King David, who says of himself: "Mine eyes are always towards the Lord, because he will pull my feet out of the net." Still this great king had many wars and weighty affairs on his hands. But this pious practice, far from hindering either king, or servant, or labourer, or others, from their business, will draw the blessing of God on them, and on whatever they undertake. The time which many spend in idle discourse, or in thinking and judging uncharitably of their neighbour, will serve to think and reflect on themselves; to examine and condemn their own thoughts, words, and actions; to consider that they are in the presence of God; that he sees the most secret motions of their heart; and that they shall render him a strict account of every bad thought, and even of every idle word, at the day of judgment. The awful presence of Almighty God, and this severe account, are subjects of continual meditation, and of fear and trembling, to all, and especially to those who are not upon their guard. Once more, to finish the

ԿՅՐ ԶՈ ՅՇԱԼԵՐԻԾ ԶԵՐՈՒՆԵԱՐ ԾՈ ԵԱԶԱՐԻՄ ՎԱՇԱ
 ԼԱ ԱՆ ԵՐԵՇԵԱՄՈՒՄ ԿՐ ԱՐ ՐՈՆ ՅԱՇ ԾՐՈՇՐՄՎԱՐՈՒ
 ԵՂԶԵ ԿՅՐ ՐՔՐ ՅԱՇ ԵՐԵՇԻՆԵ ԾՅՈՄՈՒՄՅՈՒՄ : ԵՐ ՔԱԾԵՐ
 ՏԻՐ-ՄԻԺԵԱՄՆԱ, ԿՅՐ ՔԱԼԵՐ ԿՅՐ ՇՐԻՇ-ԵԱՅԼԱ
 ԾՈՆ ԵՈՄԼԱՆ ԾԻՆ, ԼԱՇԱՐՈՒ ՇՐԻՇԵԱՇ ԾԵ ԱՅԼԵԱ-
 ՇՐՄԱՇԵՐՅ, ԿՅՐ ԱՆ ՇՐՎԱԾ-ՇՐՆԵԱՐ-ՐՈ ; ԿՅՐ ԶՈ
 ԿՅԱՅՐՅԵ ԾՈՆ ԾՐԱՅՅ ՈԱՇ ԵՐԼ ԱՐ Ե ՅՇՈՒՄԵՐԾ.
 ՔԱ ՐԻՐ, ՇՐՄ ԱՆ ԼԱԵ ԾՈ ՇՐԻՇՈՒՆՅԱԾ, ԵՐ ՔԵՐԾԻՐ
 ԿՅՐ ԵՐ ՇՈՐՈ ԾՈ ՅԱՇ ՈՆ, ՐԱՆ ՕԻԾՇԵ, ՅՐԱՐԱ ԾԵ
 ԵԱՐՄԱԻԾ ԶՈ ԿՈՐԻՐԻՈԼԼ, ԿՅՐ ԵՐԺԵԱՇԱՐ ԾՈ ԵԱԶԱՐԻՄ
 ԾՈ ՔԱ ՈԱ ՇՐԻՆՇՅԱԾ, ՔԱ ՈԱ ՇԵԱՄՈՒԱՇ, ՔԱ ՈԱ
 ՇՈՒՄԵՐԾ-ԵԱՇԱ, ԿՅՐ ՔԱ ՅԱՇ ՇՅՈՒԼԱՅԵ ԾՈ
 ՐՎԱՐՈՒ ՎԱԾ Օ ԵԱՅՅ ՐԵ ԱՐ ԱՆ ԵՏՈՅՐԼ, ԶՈ
 ԿՅԱՅՐՅԵ ԱՆ ԼԱ-ՐՈՒՆ : ԵՐ ՔԵՐԾԻՐ ԿՅՐ ԵՐ ՇՈՐՈ ԾՈ
 Ե ՇՈՅՐ ԾՈ ՐՅՐԻՎԱԾ, ՅՈՒՄՈՒ. ՇՐՈՒԾԵ-ԵՐՆՅԱԻԾ
 ԾՈ ԾԵՐՈԱԾ, ԿՅՐ ՐԵՆ ԾԱՅՆՅՈՆ ԾՈ ՅԼԱՇԱԾ Ե ՕԻՇ-
 ՇՈԼԼ ԾՈ ԾԵՐՈԱԾ ԱՆ ՔԱՅԱԻԾ Ե ԾՐՈՇՇԼՈՒՄԱԾ : ԵՐ
 ՔԵՐԾԻՐ ԾՈ ԱՐՄԱՅՅ ԵՅՅՈՆ ԾՈ ՈԱԾ, ՈՐ ՐՄՎԱՐՈՒՆՅԱԾ
 ԶՈ ԾՐԵՐԱՇԵԱՇ ԱՐ ՈԱ ՇԵՇԻՆԵ ՇՐԻՇՈՒՄ ԾԵՅՇԵԱ-
 ՈԱՇԱ, ՈՐ ԱՐ ՈՒ ԾԻԱՅԱ ԵՅՅՈՆ ; ԿՅՐ ԱՆ ՐԻՆ, Ե
 ՔԱՄԱՐ ԿՅՐ Ե ՇՈՐՐ, Ե ԻՐԱՅՈՒՄԵԱՐ ԿՅՐ Ե ԻՐԱՆ
 ԾՈ ԵՐՈՒԾԻՄ Ծ՛Ա ՇՐԻՆՇՅԵՇՈՐՈՒ ԿՅՐ Ծ՛Ա ՇԵԱՆ-
 ՈՒՅԵՇՈՐՈՒ : ԵՐ ՔԵՐԾԻՐ ԾՈ, ՐՔՐ ԱՐ Ե ԼԵԱԶԱԻԾ, Ե
 ՔԵՐՈ ԾՈ ԵԻԱԾՇՐՅԱԾ ՈՒ ԾԵԱՅՐՄՎԱՐՈՒՅԻՆ ԵՅՅՈՆ ;
 ԿՅՐ ՈՒ ՇՈՐՈ ԾՈ ԵԵՇ ԾԵԱՐԵՇԱ ԶՈ ԵՐԱԼԵՐԻԾ ԱՆ
 ԼԱ ԱՐ ՈԱ ՄԱՐԱՇ ; ՕՐՈ ԾՈ ՄԵԱԼԼԱԾ ՔՈՐԱՆ.

ՔԱ ՈՐՐ, ԵՐ ԱՐՄԱՅՅ ՔԵԱՄՈՒԱ ԱՆ ԵՈՄԼԱՆ ԾԵ
 ՐՈ, ԿՅՐ ՈՒ ՔԵՐԾԻՐ ՈՒ ԿՅԱՅՐՈՒՄ-ՈԵԱՇ Ե ՈԱԾ ԶՈ
 ՐԻՐՈՒՄԵԱՇ, ՈԱՇ ԵՐԼ ՔԱՅԼ ԱՅԵ ԱՐ, Օ ԵՐ ՔԵՐԾԻՐ
 ԶՈ ԿՅԱՐ ԾՈ՛Ն ԾՐԵԱՄ ԾԱ՛Ր ԱԾ ԵՅՅՈՆ Ե ՄԵԱՇԱ
 ԾՈ ԻՇԵՐՆՅԱԾ ՈՒ ԿՅԱԼԼՐ Ե ՔԱՅԼՇԵԱԾ, ՔԱ Ծ՛ՔԱ-
 ՅԱԼ ԱՐ ՅՐԵԱՄՆՅԱԾ ԾՈ՛Ն ՇԼԵԱՇԵԱԾ ՇՐԻՈՐԾ-
 ԱՄԼ-ՐԵ, ՅԱՇ ՎԵ ԼԱ ԱՐ ՔԵԱԾ Ե ՄԵԱՇԱ. “ ՅԻԾ
 “ ԵՇ ԵԻԱՐ ՐԵԱՐՄԱՇ ԶՈ ԾԵՐՈԱԾ ԵՐ Ե ՐԼԱՅՈՒՄ-
 ԵԱՐ.”

ԱՆ ՇՐԻՇ.

day, every one may and should, at night, humbly beg the grace of God, and give him thanks for his creation, redemption, preservation, and all the favours he conferred on him since he came into the world, especially that day; he may and ought to examine his conscience, to make an Act of Contrition, and to resolve firmly to labour against his failings; he may say some prayers, or think seriously on the *four last things*, or on some pious subject; and then resign his soul and body, his repose and sleep, to his Maker and Redeemer: he may, even in bed, entertain himself with some pious thoughts; and ought not to count on seeing the day following, for many were disappointed. 1 Cor. 10. 31; 1 Kings, 3. 10; Ps. 24. 15.

Now, all this is Mental Prayer, and no one can truly say but he has leisure for it, since those who are obliged to get their livelihood by the sweat of their brow, may easily find time to stick to this Christian practice every day of their life. *He that shall persevere to the end shall be saved.* S. Mat. 24. 13.

THE END

SUJՁ ԵՆՈՒԾԱՏԱԸ

ԱՆ ԵԱՀԱՐԴ ՇՆՅՈՐԺԱՅԵ Ա ՆԾԱՆ, ԸՈ ՔԵՐՆ ԱՆ
 ԱՇԱՐ ԲՈՆԱՎԵՆԵՐՆԱ Օ ԴԵՅՐԴԱ Ծ'ՕՐԸ
 ԴԱՆ ՔԻՐՈՒՐԻԱՐ.

ԱՆ ՇՐԷ.

Ա ԵԱԾ ԵՐԻ ԾՈՒՐԻ ԱՐ ԷԵԱԸ ՆԾԷ,
 ՈՂ ԲԵՐԸՆ ԼԵ ՆԵԱԸ ԲԱ՛Ն ՆՇՔԵՆ,
 ՅԱՆ ԾՐԼ ԵՐԻՕՇԱ ԴՈ ԲԱ ՐԵԱԸ,
 ՐՈՇՇԱՆ Ա ՆՈՆՆ ԸՈ՛Ն ՈՂՅ-ԷԵԱԸ.

ՈՂ ԵՐԻ ՏՐԾԱՂԵ ԾԻԱԾԱ,
 ՇՔԵՐԾՈՒՄ, ԾՈՇՇԱՐ, ՇՔԱԾ ԸԻԱԼԾԱ,
 ԵՐ ԻԱԾ ՆԱ ԾՈՒՐԻ Ա ԸԵՐՆ ՄԷ,
 ԾՈ ԸԵՐՇ ԱՐ ՈՂՅ-ԷԵԱԸ ՆԵՔԻԵ.

ՈՂ ՇԱՐ ԸՈ ՅԱԸ ՆԵԱԸ ԲԱ ՆԵՔԻՄ,
 ԵՐԻԱԼ ԾՈ ԾՈՒԱՐ ԱՆ ՇՔԵՐԾՈՒՄ.
 ԵՕՇԱՐՆ ՅԱԸ ՅԼԱՐ, ԸԱ ԵՖՆԼ ԱՐ,
 ՖՐԱՅՐԻՐՈՄ Օ ՆԱ ԴԱՐԾԱԼԱՅԵ.

ՈՂ ԴԵՕՇՆԱՇԱ ԸԵՐՈՒՄ ՈՒԵ,
 ԱՐՔԵՐՅՈՂԸ ԸՆՆԵ ԱՆ ՇՔԵՐԾՈՒՄ,
 Ա ՅՇՔԷ ՆԱ ՆԵԱՐԾԱԼ, ՄԱԾ ԱՂ,
 ԾՈ ՅԵՐԵՐԾ ԻԱԾ ԾՈ ԴՅՈՒԼԱՆ.

ԵԱՀՅԸ ՐԵԱՇՇ ՆԱՐՔԵՐՅՈՂԸ ԾՅՈԵ,
 ԱՐ ՕԴԻԱԾԱՇՇ ԱՐԻԾ-ՈՂՅ ՆԱ ՈՂՅ :
 ԵՐ ՐԵԱՇՇ ՆԱՐՔԵՐՅՈՂԸ ԵՂԼԵ,
 ԱՐ ՕԴԱՇՆԱՇՇ ՉՈՅԻ ՉՈՅՈՐ-ՉՈՅՔԻԵ.

Որ քաճէ հալիւթիւնս զի Եր,
 Լէ զ ուրախ ան Օրծաճէ ծնն,
 Աւարտ քոն, իյծ իւ զի
 'Յան լէ լիւծ ծ'բլոր ան Օրնար.

Շրիւ զօ իհլ Աօրն-ճա ան,
 Երիւծիւծ լիւն ան ծԵրի իՔարան,
 Աւար, Պա, Տրիւծ Ուն,
 Յօ շԵրն-արիւ, շԵրն-արիւ.

Օ Աօրն-նաճ ի լիւթիւ իւ,
 Ան լուր ճաճ ան լիւթիւ :
 Օ'ն Աւար շրիւն ան Պա :
 Աւա զ իւն լիւ ան Տրիւծ.

Ի ճա ան լիւթիւ, 'բլ ճա ան Պա ;
 Օր իւն լիւ ան Տրիւծ :
 Ի ի լիւ լիւ լիւ լիւ,
 Աւ Աօրն-ճա զ ծԵրի իՔարան.

Ի լիւ ան լիւթիւ ճա-ր զ լիւ
 Ուն, Եւն, զիւ Իւն ;
 'Տա զ իւն լիւ լիւ լիւ,
 'Տա իւն զ լիւ լիւ լիւ.

Աւ զ լիւ լիւ լիւ լիւ լիւ լիւ,
 Տար ի լիւ լիւ լիւ լիւ լիւ :
 Երիւծ լիւ լիւ լիւ լիւ լիւ
 Տիւն լիւ լիւ լիւ լիւ լիւ.

Աւ լիւ լիւ լիւ լիւ լիւ լիւ,
 Երիւծ լիւ լիւ լիւ լիւ լիւ :
 Երիւծ լիւ լիւ լիւ լիւ լիւ
 Աւ լիւ լիւ լիւ լիւ լիւ.

Օ լիւ լիւ լիւ լիւ լիւ լիւ,
 Տար լիւ լիւ, զ լիւ լիւ լիւ,
 Օ'ն Տրիւծ Ուն լիւ լիւ լիւ,
 Պա ան Աւ լիւ լիւ լիւ.

So nDeapnad Oia na dñne,
 'Sdñne na Ohia řionnede;
 So mbeic do'n da Nadñn-roin
 San comarř a nñloin-pearnoin.

A řCionn nõi Mjor da eř řin,
 Rvř an Ořř e' řan mbeicil:
 San eail a hOřacra di
 Na diařř, řoinne, na av řair-řin.

ñon Mhac de, dia, ř Dñne,
 Frait na Nadñn dñnnñře,
 bar Cnořce, Ælacad řoin,
 Tre eoinetb Chloinne Ædairn.

ñn bar řin, acē řē do řřar
 A Chorř nñmēa řē a Ænam řlan;
 Njř řřarad ře ceacēar djob,
 Ořadacē řodan an Æjñd-řjōř.

Tēřō řō hřřionn, da eř řō,
 O'Frarřlad na nñcñnead nñmēa:
 Eřřējñřjor o mñrbajt řō řñar,
 Æn tñear la air n'Ælacad.

ñ řCeann da řřēēřōd la lan,
 Oo ēřajt air Neam na nõi nřnad;
 Æjñ deřř a Æēar řřř řřř,
 A nñlon-řlōjñ řřř an Æēññ.

Oo bñeacñřřad beo ařřř mñrb,
 řjocřajt řē bñř řññionn-řarñ;
 Mñř a řCññřřō řad Dñne
 A nřlōjñ nō a břējñ řñññede.

Oř cionn a nñbñairn a nōjř,
 řad nñjbeona an Eazlair,
 Mñř řřñjōēa, řCion řřř ab ead,
 Cōjñ do'n Chñřorbnede a ēñeřbead.

ԱՆ ԲԱՅՈՅՈՐ.

Ծօժար, աղ ծառա Ծօռար,
 Յի ե՛ ծօռար տղալ ծոջե,
 Յա՛ Քլիշե ար Օհլա ար լարի՛ւն,
 լարիւն, իմեարն յօ ե՛քշե.

Յա՛ լե՛ւ, իր օրիւնար ծ'լարիւն,
 Ա տա ա հլարիւն իր Քհալծիր :
 Աւրն ի րօ յօ միւլ,
 Յի ե՛ լե լիւն Քլիշե.

Ելօ՛, ա Օհե, ա Աւարի քաննա,
 Ա Պեանա ա մեալ յա՛ Ծոյն ;
 Ելիւն, ի՛ Տօջալ ի՛ Տօջալ,
 Ծա դանն քան ի Երիւն.

Ելիւն ծոյնի ծօ ի՛ջա՛ւ ;
 Յօ ի՛ւն ի՛ջա՛ւ, ի՛ջալ,
 Յան ի՛ւն Պեանա ի՛ Ծօյն ;
 Յան Օհան երիւն ա ի՛ւն.

Ծօ ծօլ, մար Ալիշլի՛ Ուրի,
 Պեանար իւն ար Ելիւն.
 եա՛ ծա՛ ծա՛ ի յԾօլ, ա Աւարի,
 Եա՛ ծա՛ ա ի՛ջ ի՛ Ծա՛ ի իւն.

Պալ ի՛ ի Ծօլ ծօ իւն,
 Յե ծալ ի՛ ի ելիւն իւն ;
 Պար ի՛ւն ի՛ ի իւն ա ի՛ իւն,
 Ծօ ծա՛ իւն ար ծօ իւն.

Ու ի՛ ի Ծալի՛ ի ի իւն,
 Ծօ ծալ ա ելիւն իւն :
 Աւ իւն իւն ի ի իւն,
 Պեանար ա իւն իւն իւն.

AN BEANNCÁD MUIRE.

Oíá do beata-ra, a Mhúire,
 U éile lan do ghráaib :
 U tá an Tígearna ad fúcaí,
 U Thein fúcaí clann nuaí.

beannaíste éirí áirí,
 Deaímhá na Talímhá éile ;
 'Sar beannaíste an Thein Níosa,
 JOSÁ, Toraí do bhríne.

U Níamhádaí dē, a Mhúire,
 U bhrí máh an gCeada,
 Tíó oíamh-e na Peacá,
 'Ná mbeacá, 'ráh Uí Eirí.

DEIC NAJTEANTA DE.

Na hUdaí bhrí-Oíá ná íodá,
 Na mionnaí Uímh De gán éirí.
 Doímhá lá an Tígearna Cíora,
 Coímhí do fíora é go bhrí.

Onóíá hUíne gán ghrí.
 Na déin Mairíad, Oíí, ná goí.
 Na déin bhrí-fíaghaí aín Neac.
 U mairí, ná a bean ná hÍarí dír.

AJTEANTA NA HEALUÍ.

Cíh a gCeann a nÓrbaíre mé,
 Uíteanta ná hEalíí :
 Coímhí gac íáíne go beac,
 'Sdeín Uíríomh ímhíe d'eiríeac,

Tíorí an Caríar go glan glan,
 Uíí, 'rTíoríe ná hUímh :
 Na fíomáí Feol aín do Phríomh,
 Oíá hUíne ná oíá Saíomh.

(Zan Feol Chéadaine do blar,
'Szan Uíge Aoine do cáiteam;
Sean gnár cleacta Inir Fáil,
Sean gnár ir ceart do congbáil.)

Tné bíotá ríor na bíod ríb,
Aoin-bliagáin zan fáiríoin.
Corp Críord o'n Domhac noim Cháir.
Cait lá éigin zo Mion-cáir.

Na deantar banair iar nDáil,
O éir Caráir zo Mion-cáir:
O éir Aibheinte zo gnód,
Zo dá lá deir d'éir Nodloz.

NA SEACHT SACRAMAINTE.

Na reáct Sacramainte dte,
Bairdeas, dvl fá laim Earbh,
Corp Críord, Fáiríoin zlan,
Ola nía mbar, Oid, Pórad.

NA TRÍ SUBÁILCE DIADA.

A dúbhamar noime ro,
Na trí Sváilce diada;
Cneideam, Dóctar, azyr Znad,
Za meirde a nír a nIomhás?

NA CEITRE SUBÁILCE CAIRO- JONÁLTU.

Ceaíra Treáite ir díol Znad,
Na Sváilce ppiomhapálta,
Zliocar zan ceilz, Ceart zan loct,
Neart zan Fáirbhíoz, Meapandóct.

SEACȚ ԾՇԵԼԱԵԾԵ ԱՆ ՏՐԵՐԱԵԾ ՈՒՅԵՆ.

Seacȥ ԾԵԼԱԵԾԵ ա՛ն ՏրերայԾ Ուլի՛ն,
ԵաշԽա, Եղջր Եալի՛ն յԵ Եալի՛ն,
Կոմալլե, Եարե, Բլոյ դեմԾա,
ԵհԵաԿԵ, ԵաշԼա ա՛ն ԵլճարԽա.

SEACȚ ՈՅԻՆԵ ԿՈՐՔՈՐԾԱ ՈՒ ԵՐԾԱՅԻՆԵ.

Seacȥ ՈՅԻՆԵ յա ԵրԾԿԽԵ,
Օա յԵլլիԵար ՕլիՆԵ Կորք'Ծա :
Կորջ յոԿա չաԿ ու ԵարԵալճ,
ԵլաԾ Ծօ ԵԾԾալլե Ծօ'ն ՕԿաԿ.

ԵաԾճաԾ ոԿԵ, մարԾ Ծ'աԾԼաԿաԾ,
ՕլլիԵաԿԵ ԱօլԾԵաԾ յԱնԽա՛ն,
Կրալլե աճ ԵրալճԵլի՛ն Բան-ԾօԿԵ
Օօ ճԵրԽա՛ն, 'բաճ արճալլա.

SEACȚ ՈՅԻՆԵ ՏՐԵՐԱԾԱԼԵԱ ՈՒ ԵՐԾԱՅԻՆԵ.

Seacȥ ՈՅԻՆԵ յա ԵրԾԿԽԵ,
ԱլլալլիճԵար ա՛ր ա՛ն ՏրերաԾ :
Տալլ-ԵԵալճաԾ ԼԿԵ Ծօր-ԵԽԽԻ,
ԵարԵրճաԾ ԵալԵ յա չԿլոԽԵալի՛ն.

Ան ԵԵ ա Եա ա չԿար Կոմալլե,
Կոմալլե ճօ Ծօ ԵԾԾալլե,
Ան չաԿ յի Ծա ու ԾօլճԵ,
ԲօլճԵ Ծօ ԵԵԵ աճալի՛ն,

ԵԵաճաճ ԼԿԵ ԱլլիԵարա,
ՅԵԾԵ ալլ ԵԵԾալի՛ն, 'բալլ մարԾալի՛ն,
ԱլլիԵաԿար յա յԱլլոլլիճԵաԾ
Օօ ԵԾԾալլե Ծօ ԼԿԵ ԱԾԾալլա.

NA hOCT nORONZA beannaizte.

Na hOct nOronza beannaizte,
Da nSeall Dia lvač a zCioide;
Na boict fíne ír beannaizte
bvd leó féin Ríojáct Neime.

beannaizte an Oronz ceannaizte,
bvd leó-ran Sealb an Talaim;
beannaizte lvt Seapb-čvrr,
bvajb Sólav fa deoiz aca.

Se be aín a mbí Ocarav,
'Starv az corvad na Cóna,
u foirceann bvd no rona,
bvajb Sarav ó dia dō-ran.

Lvt Trócvne ír beannaizte,
Trócvne ó Ohia do zeabvd:
Mar rin d'or an Deaz-čpioide,
bvd leó do ríor dia d'féacv.

Clanna de díob zovrvdeav,
ur beannaizte an Oronz ríotac,
un Oronz fa'n zCeavv čovrvzdeav,
Flavčvor de bvd e a Ríojáct.

NA seačt zceinn-peacajde zvrvbhčv.

Ojomav, Savv, ír Orv ma le
Thvt, Cíav, Feavz, avv Leivze,
Na seačt bPeacavb (díocva a nOlonn)
vharbar do ríor an cvnam.

ceavtra peacavb bjos az svréa- čav aír oja az javrav oíožvltav.

Na ceavtra peacav-ra bjo,
u bFiažnavr an Avv-níž,
av javrav zėvr-rmavč do čačt,
Avv dvovnz dėvnta na bPeacav.

Peacad Sodom, Peacad Feil,
 Eaznac bairneac fa Eirgheim,
 bheir dori le Dileacta la; ;
 Allar Airge na rathac.

SÉ PEACAD AN AILIO AN
 SPIONAIO NAIOIO.

An Airge Spirde de dil,
 Sé peacad a tá, mar airmid,
 O'eacla carra na zCep ro,
 Na fagtar é 'na Weirboll.

Andótar, Eadótar dír,
 Fíinne d'airid, 'rd'frazérb
 bionn gnarab do éi az các,
 Do gnar Peacaid do fíor-gnab.

Peacad deiseanac do'n tSrim ro
 Neam-airid de an Am Eirgo,
 Locta air na zgnódaiztear éall
 Na búr, áct Tíócne an-gann.

NA CUIZ CEADFAO CONFORO.

O'eacla an bair do teact ad éoiz,
 Coiméid air do cernadab,
 blar ir glaca iona mbia Loct,
 bolad, Eirdeact, ir Airne.

NA CEATRA CRIOCHA DEJIONACA.

Seachna na bPeacad maó aíl,
 Dornda an bair, ceirte-bneata an Ríoz,
 Sláir, Neime, Jrimom na bPian,
 bíod riad ad hJneim do fíor.

THE ELEMENTS OF THE IRISH LANGUAGE.

§ 1. OF THE LETTERS.

The Letters are only these 18 following :

<i>Name.</i>	<i>Figure.</i>	<i>Pronunciation.</i>
Ailim,	᳚ a	a <i>Lt. or Fr. au Eng.</i>
Beith,	b b	b
Coll, or Ceith,	C c	k
Duir, or Deith,	᳚ d	d
Eadha,	e e	e <i>Lat. or Fr.</i>
Fearn,	f f	f
Gort, or Geith,	᳚ g	g <i>Grk. as in Finger</i>
Uath, or Uathadh,	h h	h
Iogha,	i i	i <i>Fr. or ee Eng.</i>
Luis,	l l	l
Muin,	᳚ m	m
Nuin,	N n	n
Onn,	O o	o
Peathboc, or Peith,	p p	p
Ruis,	R r	r
Suil,	S s	s
Tine, or Teith,	T t	t
Uir,	U v, u	u oo <i>Eng.</i>

§. 2. OF VOWELS, DIPHTHONGS, AND TRIPHTHONGS.

THE vowels are *ā, e, i, o, v*; *ā, o, v*, broad or flat; *e, i*, small or sharp. From the various compositions of the vowels proceed 13 diphthongs, and 5 triphthongs, according to the old following rule, wherein their divers classes are distinguished by terms of art, beginning with the first vowel of each class :

Ceīre hāmārcēll mōmēar ānn;
Cēz hēābāda fōr zo coīrcēann.
Cēz Iēne mōn āīr mōn;
Cīī hlllēanna; Oīī nā hāonāīr.

Of the first class, called *hāmārcēll*, or *Aphthongs*, that is, *Diphthongs* or *Triphthongs*, beginning with an *ā*, there are four, whereof three are diphthongs, and one a triphthong, as followeth :

ae { *Laē, Raē, Zaēē*, always long, and sounds
as (ai) or (ay) in English.
ai { *Cāīn, māīc, rīāīc*, long or short.

ao { *Wāol*
or { *Sāor*
o { *Oāor* } This diphthong is always long, and
hath a peculiar sound, which
may be learned by the ear and
not otherwise.
The same may be truly said of other
diphthongs and triphthongs, too,
such as *īāī, eoī, eo, īvī, vā, &c.*

aoī, eoī { *Cāoīn, Wāoīn, Sāoīne*, always long,
and sounds like (we) in weed, week,
weesel, &c.

Of the second class, called $\Theta\alpha\beta\alpha$, Ephthongs, there are four diphthongs, and one triphthong.

- ea { $\text{Ceap}\tau$, $\text{neap}\tau$, $\text{rm}\acute{\epsilon}\alpha\tau$, long or short. When short, it sounds like (ea) in heart, and (a) single, in (smart, tallow,) &c. But when this diphthong is long, it sounds like, (ea) in (bear, wear, swear), &c.
- ei { $\text{Sei}\tau$, $\text{mei}\tau$, $\text{d}\acute{\epsilon}\text{i}\tau$, long or short. When short, it sounds like (e) in belly, ferry, &c. When long, as (ei) in reign, feign, eight, weighty, &c.
- eo { Ceol , reol , $\text{eolv}\tau$, generally long, but not always, as some have advanced; for instance, Deoc , (drink); $\text{Eoc}\alpha\tau$, (a key); $\text{Eoc}\alpha\text{i}\zeta$ (a proper name), are short.
- ev { $\text{Sev}\tau$, $\text{mev}\tau$, $\text{cev}\tau\alpha\delta$, always long: It sounds like ea, when the latter is long, or as (a) in spare, fare, babe, bake, gale, &c.
- eoι { $\text{Feo}\iota$, $\text{Teo}\iota\tau$, $\alpha\text{i}\mu\delta\epsilon\text{o}\iota\tau$, always long. The stress is upon the (o).

Of the third rank, called $\text{i}\tau\text{i}\nu\epsilon$, or Iphthongs, there are three diphthongs, and two triphthongs.

- ia { $\text{Ci}\alpha\iota\iota$, $\text{Fi}\alpha\iota$, $\text{Si}\iota\alpha\tau$, always long; and sounds as hear, clear, &c.
- io { $\text{Fi}\iota\tau$, $\text{Ci}\iota\tau$, $\text{biola}\tau$, long or short. When long, it sounds like (ie) in frontier, cashier, &c. When short, like (io) in fashion, motion, &c.
- iv { $\text{Fi}\iota\upsilon\tau$, $\text{ci}\iota\upsilon\tau$, $\text{ci}\iota\upsilon\alpha\tau$, long or short. When long, it sounds like (u) in fume, rhume, fury, &c. When short, like (u) in fugitive, guilty, &c.

l^al { l^al^až, d^al^až, always long. The stress is upon both the (l's).

l^rl, or thus l^r { Scl^rl^r, l^rl c^rl^r, always long. The stress is upon the (r).

The vowel (o) being prefixed to no vowel but l, there is but one diphthong, called Oⁱl, or Ophthong, C^ol, c^ol^r, E^ržc^ol^r, long or short.

Of the class called Uⁱlleanna, or Upthongs, there are two diphthongs, and one triphthong.

v^a { Šval, f^ral, O^ralžal, always long.
v, or uⁱ { F^rl C^rl S^rl long or short.
v^al { O^ralž, c^rl^ralž, f^ral^ric, always long.

1. Note, that these diphthongs ae, ao, eo, (commonly), ev, and all triphthongs, are long, and, therefore, need not be accented, or marked for long.

2. That as many vowels as come together, without the interposition of a consonant, make but one syllables as in l^al^až, &c.

3. That the Irish commonly put an accent over the vowel that ought to be pronounced long, for example, C^ol^r, Č^el^r, M^ol^ran.

4. That an v, immediately followed by b (bh), d (dh), ž or n, either in the beginning of words of two syllables, or in the middle of words of three or more syllables, is commonly long, and, consequently, needs no accent. The same may be said of a single l going before b, d, or ž, as for example, Uⁱždal, v^rmal, b^rv^rdal, r^lže, c^rl^rže.

5. That e, l, o, by themselves, as it often happens, are always long, and, therefore, need, no accent. The same may be said of the particles ca, fa, fo, da, ža, da, ža re, r^l, and of all words of one syllable, ending with a, e, l, or v, as me, c^rle, c^rl^r, c^rv, la, &c., except ba (cows),

ʒa (a dart, or ray of light, ʒat, rather); except also a by itself, na when it signifies neither (nor), nor (than); and the relatives de, di, ðe, ði, which are always short.

6. That the broad vowels do often stand for one another, when they are not long, nor have a full, clear, and distinct sound, especially in the beginning and end of words; and so do the small vowels, e i, sometimes serve for each other; as, for instance, oipijoll, which may be as correctly written ipireall: Səʒal, thus, Səʒvl: aivl, thus, aivl, &c.

7. That vowels are often suppressed or left out for the sake of the sound, and that is called Cadab or bačab ʒvčʒeab (drowning of vowels, or apostrophe); but not expressed in writing hitherto. Yet, as reason, and the reader's convenience, seem to require it should be expressed, it is generally done so in this book, after the manner of other languages; for example, o'imjʒ re (he went away) wherein the (o) belonging to the particle do, is left out: m' a'imjʒan (my passion), wherein an (o) belonging to the pronoun mo is suppressed. This elision of vowels happens regularly, even in prose when either do or mo goes before a word beginning with a vowel; or with an i, not immediately followed by either l or r; and when any of these prepositions, o, fa, fo, goes before the particle an (the), or the pronoun ar (our), whose vowel a, although the latter, is left out. And so is a suppressed in an, when do comes upon it. Yet, the above prepositions, o, fa fo, being always long, may be very correctly separated from said an and ar; and so may, and commonly should, several other suppressions and jumbings of vowels, consonants, and even whole syllables,

be avoided. Poets, not the ancient and skilful, who took pains to render their poems sententious and pithy, without much clipping, but the modern makers of doggrel rhymes and ballads, to save time and labour, introduced the custom of clipping and joining words together, in order to fit them to the measure of their verses. Others, who wrote in prose, have, either in imitation of the poets, or through ignorance and want of judgment, strangely clipped and spelled, and huddled them together, as they are pronounced, let the pronunciation be never so irregular and defective; not reflecting, that a poetical license, even when justifiable, is not imitable in prose; or that writing, as people speak or pronounce, is to maim the language, to destroy the etymology and confound the propriety and orthography: for not only the several provinces of Ireland have a different way of pronouncing, but also the very counties, and even some baronies, in one and the same county, do differ in the pronunciation. Nay, some cantons pronounce so oddly, that the natural sound of both the vowels and consonants, whereof even according to themselves the words consist, is utterly lost in their mouths. There are too many instances of these suppressions and jumbings. A few will suffice here to show the abuse thereof: *ṛṣan*, *ṛso*, *ṛme*, *ṛcv*, instead of *ṁṣvr ṣan*, *ṁṣvr ṣvr*, *ṁṣvr me*, or *ṛ me*, *ṁṣvr cv*, or *ṛ cv*; and all this mangling and confusion without so much as an apostrophe ('), to let the reader see that something is left out. Again, *Ṙac ṁ ṛṁṁ*, instead of *an Ṙṁṁ an ṛṁṁ*. The poor particle *an* is divided in two, and one-half of it is joined to the subsequent word, for no other reason, but that in the pronunciation, the

(n) comes fast and close upon the following word, as it frequently happens in all living languages; yet ought not to pervert, or alter the orthography, or order of speech in writing. However, from this fancy of writing as people speak, chiefly arise not only the mangling and jumbling of words, but also that puzzling diversity found in the writings even of those who know the language in question infinitely better than he who has the assurance to make these remarks. But, either they have not reflected, or rather were resolved to imitate their neighbours, who curtail and confound the different parts of speech, with far greater liberty than the Irish do, for instance: I'll, you'll, he'll, &c., cou'dn't, sha'n't, won't, don't, t'other, they're, ne'er, can't, ha'n't, and thousands of that kind; which, although very fashionable, the judicious English writers look upon as a great abuse, introduced only since the beginning of King Charles the Second's reign, and endeavour to discredit it both by word and example.

It is no wonder, then—seeing the English tongue, although in the opinion of all it be otherwise much improved, is thus maimed and confounded, even in prose—that a language of neither court, nor city, nor bar, nor business, ever since the beginning of King James the First's reign, should have suffered vast alterations and corruptions, and be now on the brink of utter decay, as it really is, to the great dishonour and shame of the natives, who shall always pass everywhere for Irishmen: although Irishmen without Irish is an incongruity, and a great bull. Besides, the Irish language is undeniably a very ancient mother-language, and one of the smoothest in Europe, no way abound-

ing with monosyllables, nor clogged with rugged consonants, which make a harsh sound, that grates upon the ear. And there is still extant a great number of old valuable Irish manuscripts, both in public and private hands, which would, if translated and published, give great light into the antiquities of the country, and furnish some able pen with materials enough to write a complete history of the kingdom. What a discredit, then, must it be to the whole nation, to let such a language go to wreck, and to give no encouragement, not even the necessities of life, to some of the few who still remain, and are capable to rescue those venerable monuments of antiquity from the profound obscurity they are buried in? But, to return to our subject, so prevailing are habit and custom, that even those who are sensible of the abuse of clipping and blending of words, do sometimes insensibly slip into it.

8. That in words of more syllables than one, there is generally a correspondence of vowels, so that the last vowel of the preceding syllable, and the first of the following syllable, must be either both broad, or both small; for example, *ḡṛāḡneamāil*, (odious, or abominable). In all compounds, it is the first vowel of the second part of the compound that determines the last vowel of the first part to be either broad or small, as appears from these following examples: *ḡṛinearḡda* (to be supposed, &c.); *ḡormolṭa*, (to be praised, or to be worthy of praise); *deāḡōrne*, (a virtuous or godly man); *beḡḡbean*, (a virtuous or godly woman); *ceatān-coṛac*, (four-footed); *ceatāḡ-beannac* (four-horned, or four-cornered). But in all other cases it is the last vowel of the first syllable that governs the next to it, and so

on, for instance: *ḡneannaímar*, (jocose), from *ḡneann*, (a joke); *míniúḡad*, (explanation), from *mín* (plain, or smooth); *molaim*, (I praise), *molfaḡ* (I will praise), from *mol*; *buaílaim*, (I beat), *buaílfad*, (I shall beat), from *buaíl*. This rule is called *Cól ne Cól*, *ḡr ḡeatan ne ḡeatan*, that is, small to small, and broad to broad, and is a sure guide in writing, and even in reading or pronouncing.

§. 3. OF THE CONSONANTS.

THE consonants, when they are single, have near the same force in Irish as in English. But, when these consonants are not single, which often happens, their condition is altered. Wherefore, it is to be observed here, that there are in the Irish, as in the Hebrew language, many servile or auxiliary letters and particles. The servile letter, called *leicín fódhantaḡ*, is always prefixed to the initial root-letter, called *leicín fealbḡe*, except (h), which takes place both in the beginning and middle of words. The servile or auxiliary pronouns and particles are affixed to the termination, or last letter of both names and verbs.

Now, as these servile letters and particles, which the exigency of the various construction and turns of the language doth require, do somewhat disguise the primitives or roots, and puzzle the inexperienced reader; and, as on the other hand, the sole end of language is to communicate our notions, and thereby entertain society, it is evident, that the plainer and easier this is performed, the better it answers the end. Neither can it be doubted, but this com-

munication of our conceptions, or thoughts, is much facilitated by enabling the reader to discern, at first sight, the simples from the compounds, and the servile and occasional letters and particles from the principal words, to which they casually adhere. It is for this reason, that in this Catechism, an hyphen or connexion (-) is used, to show that two words are joined, which, in other positions, are found quite asunder; for instance, ceann-móir, (big-headed); ríor-máire, (very, or truly good).

It is for the same reason, that the prefixed servile letters are small, and the subsequent primitive ones are commonly capital, or great; for example, aṁ nDṁa, (our God); aṁ dCṁje-aṁna, (our Lord); aṁ nṁān, (our bread).

But, as the printer could not, with the cast of Irish letters we have in Paris, be exact in making the radical letter always great, a general rule must be laid down, which is, that wheresoever, throughout this volume, two consonants are found in the beginning of a word, the first is servile, and the only in force, except nṁ, which have a peculiar mixed sound, and rc, rṁ, rṁ, rp, and rṁ, which have their full force, for r is never servile. Neither are those consonants servile, which are immediately followed by any of the three liquids, l, n, r.

It is also for the above-mentioned reason that the servile or auxiliary pronouns and particles affixed to the end of words, are distinguished by a hyphen (-) from the root-letters; for example, bráilṁ-re, (I do beat); where it is to be observed, that such particles make the words more significant, or forcible. Again, aṁ fear-ra. (this man); aṁ fear-roṁ, (that man); aṁ bráçall-rṁ, (this boy); aṁ bráçall-rṁ, (that

boy). From these examples it is visible, that the ra, roin, ri, rin, are demonstrative pronouns, which, although joined to the words they depend of, ought not to be confounded with them. And although these distinctions between servile and root-letters, &c., are so many innovations in Irish writing, yet they are such as surely no judicious Irish scholar will find fault with, since they plainly tend and serve to promote the end of all writings.

Let us now take a short view of the variations of these consonants in particular.

1. Note, that the three liquids l, n, r, never admit either an aspiration or a servile letter before them; neither doth l or r become servile.

2. That the Irish do not delight much in hard consonants, and, therefore, an (h) is frequently added to b, c, d, f, g, m, p, r, t, to soften the language, and sometimes to denote the gender too. This point or note (·) over a consonant, stands for this softening (h), so that ċ is the same with ch, &c.

b

3. That b is silenced or lost, as to the sound, by a prefixed servile (m) only, as in this word, a mbraċaill, (their boy): still the b, and all root-letters, ought to be always written, to show the primitive or root of the words. But when b is aspirated, that is, when an (h) is added to it, thus, bh, it sounds generally like a (v) consonant; for example, an bean, (the woman), Aċċaċ, (cause, or matter); na leinb, (the children.)

C

4. That c, which always has the force of (k), takes for its servile letter either ċ, or c; so that

zc, and cc are indifferently used, and sound like a simple z; thus, $\alpha\eta$ $z\zeta\omega\delta$, or $\alpha\eta$ $c\zeta\omega\delta$, (our share), is pronounced $z\omega\delta$: the z only is prefixed to the c, throughout this Book, in order to ease the reader. ch, or $\dot{c}$ is read as the Spanish (J) consonant, as the Greek χ ; save only, that when it comes after any of the broad vowels, a, o, v, it is somewhat more guttural, or more in the throat than (fought).

ο.

5. That a ο, which has a thick soft sound, (as *th* in *thither*, *though*, *that*), is always quite silenced by a prefixed servile (η), and pronounced like an (η), even in the middle of words, when the ο goes before an (η); for instance $\delta\acute{\upsilon}\eta$ $\eta\Theta\omicron\pi\upsilon\tau$, (your door); $\epsilon\acute{\alpha}\delta\eta$, (same, or self-same): it is also pronounced like an (η), or lost as to the sound, even in composition, when the first part of the compound ends with an (η) and the second begins with a ο: examples, $\mathfrak{A}\eta\delta\acute{\omicron}\epsilon\acute{\varsigma}\alpha\tau$, (despair), $\epsilon\epsilon\alpha\eta\eta\delta\alpha\eta\alpha$, (brazen, or bold-faced) $\epsilon\epsilon\alpha\eta\delta\omega\eta\epsilon$, (an old man): the ο in these and the like words, loses its natural force, and is pronounced like an (η) throughout the far greater part of the kingdom.

An aspirate ο has in the beginning of a syllable, the force of a (y) in the beginning of one; for example, $\mu\omicron$ $\Theta\eta\iota\alpha$, (my God); $\mu\omicron\gamma\delta\alpha\iota$, (glory); $\Theta\eta\delta\alpha$ (godly); it seldom begins a syllable in the middle of words, except they are compounds, or that ο aspirate immediately follows a consonant: and when it leads not a syllable, it and ζ, or zh, which in such circumstances may be very often indifferently written, have neither more nor less force than (gh) in (sighing, neighing, inveigh), &c.

F.

6. That an *f* is deadened by a prefixed servile aspirate *b*, thus, *af* *b*roc*al*, (our word). This letter is otherwise often silenced, not by letters properly servile, but by the participle *do*, and by the pronouns *mo* (my or mine), *do* (thy or thine), as *o'f**ia**f**ra**g* *re* (he asked); *m'f**ia**f**ra**g**e*, (my question); *o'f**ia**f**ra**g**e* (thy question). It is true, that the Irish writers do generally make sometimes use of 'a single, and sometimes of an aspirate *τ*: to express the pronoun possessive (thy, or thine) before *f* and words beginning with a vowel. But, as neither a single, nor an aspirate *τ*, can, by itself, be a pronoun, or a syllable; and that *do* is really the pronoun, and used on all other occasions, it is made use of in this volume, before words beginning with either *f*, or a vowel; the rather, that the contrary custom owes its rise to a cant of speaking, which however is so far from being universally received, that in such cases, a *o* is often pronounced as a *τ*, for instance *af**ra**g**am*, and *af**ra**g**am* (upon thy soul), are indifferently said; but the latter is more obvious to the reader, and seems more correct.

Whenever any of these letters, pronouns, or particles is joined to the initial *f*, it is always dead, and therefore need not be aspirated. Moreover *af* *fh*, or *f*, is everywhere silent, thus, *af* *fh**l*, (the blood), is pronounced *af* *vl*.

3.

7. That *g*, which always has the force of (*g*) in finger, girt, get, &c. is preceded sometimes by a servile (*n*), thus, *af* *n**g**e**a**r**ra**n*, (our horse); both are called *N**ia**ra**l*, and have almost the same force, in the beginning, middle, and end

of words, with (ng) in wrangling, mingling, bungling; and the very same force with γγ in the Greek. An aspirate ζ is exactly pronounced as zh, or ð.

h.

8. That an (h), notwithstanding what some moderns say, on the sole authority of Priscian, is certainly a letter, and a consonant too: it enforces the vowels, and serves very often, either to soften, or to silence other consonants; and has hardly any proper sound but when it is casually prefixed to words that begin with a vowel or comes upon an initial ρ, or upon a τ in any part of a word: in these cases, it is pronounced with a full breath, as in have, hark, &c. and quite silences the ρ and τ, for instance, do ρhēl (thine eye), is pronounced, do hēl; do ēhȝ, (thy house) is pronounced, do hȝ: when an (h) hath thus its full peculiar force, and is distinctly writ, it seems more natural, and much more obvious to the reader, it should be placed before the ρ and τ, than after them, since they are entirely silent; wherefore it was done so in this book, notwithstanding the contrary custom.

l.

9. That an l, which, as was said before, is never servile, nor doth admit any servile letter before it, is pronounced, when doubled, soft and thick as the two (ll's) in collier, (l) in valiant, and (ld) in soldier: and even a single l has often the force of two ll's, in the beginning of words; but not always, as some have advanced; for instance, a lāh (her hand), a lāh, (his hand), the l is pronounced in the first, as if it were double; but not so, in the latter example.

When an (n) comes immediately after an l,

or has a *δ* before it, both are pronounced as two *ll*'s, thus, *colλδ*, (sleep), is read *collaδ*; and *ηα colηα*, (of the body), as *collα*.

20.

10. That an aspirate (*η*) has commonly the force of a (*v*) consonant; but it is a little more nasal, or in the nose, and softer than (*v*) consonant, as in *λᾱη*, a hand.

21.

11. That an (*η*) when doubled, is pronounced soft and thick, as the (*n*) in opinion, companion, Spaniard, &c. and it often has, even single, the same force in the beginning of words; but not always, for example *α Νᾱῆς*, (her enemy), *α Νᾱῆς*, (his enemy): in the first it sounds as if it were double, yet not so in the latter, When a (*δ*) comes immediately before an (*η*), both have the force of two (*η*'s). See what was said of *δ*.

22.

12. That a *φ* aspirated has the same force as (*ph*) in English and Latin; and is quite silent, when a servile *b* comes before it; for instance, *αῖ bφοβλ*, (our people, or flock), the *b* only is pronounced.

23.

13. That an *ρ* when doubled, has the force of a double (*r*) in terrible, horrible, &c.; a single *ρ* also has the same force often in the beginning of words: for instance, *αῖ ρῖς*, (the king); *μo ρῖς*, (my king): in the first, the *ρ* has the force of two; but not in the latter.

24.

14. That a single *ρ* before or after *e*, or *i*, is pronounced as (*sh*) in English; because of the

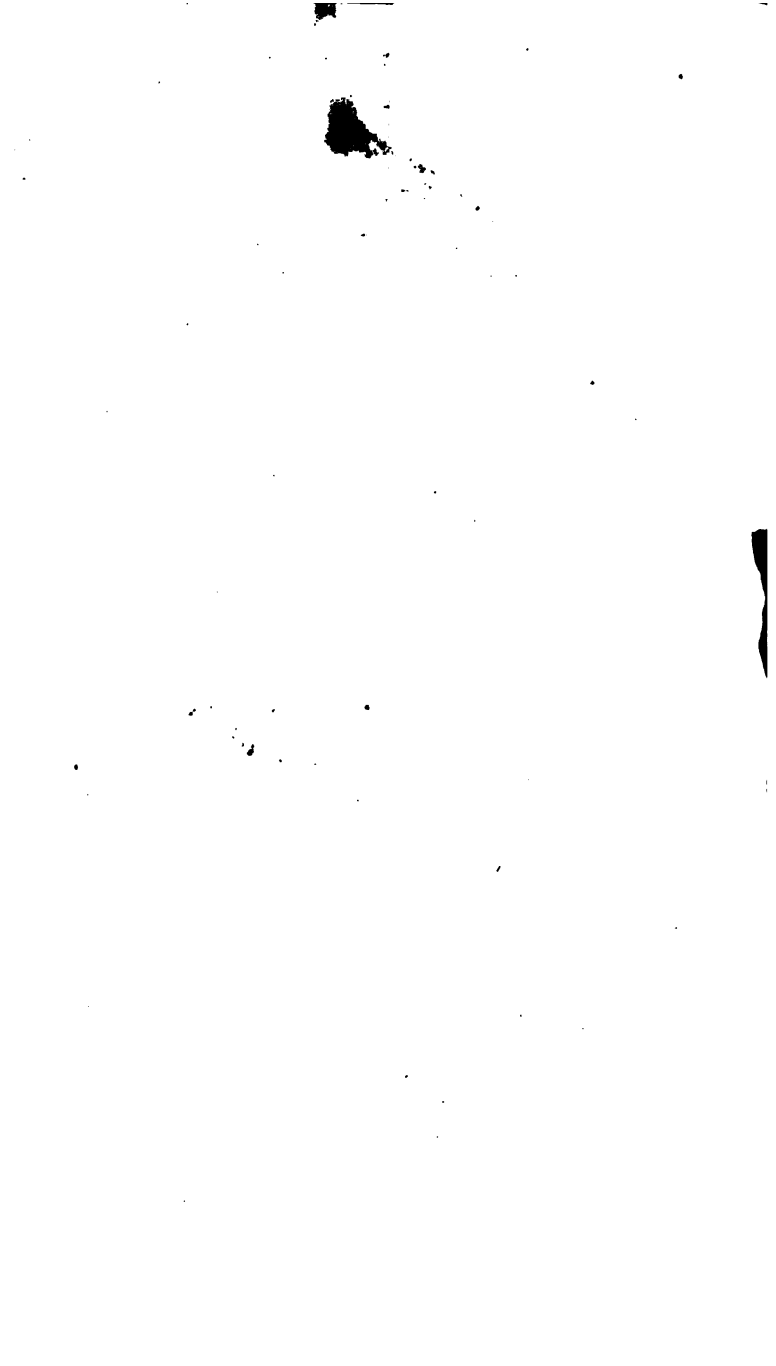
smallness of those two vowels, for, before or after *a*, *o*, *y*, it has the force of a double English (*s*) between two vowels, and at the end of words. But, in the beginning, it becomes quite silent, when it is aspirated, or when a servile *τ* is prefixed to it: for instance, *δο ἰωλ με* (I thought), is read, *δο ἡωλ*: *δο'η τρεα-ηόη*, (to the old man), is read, *δο'η τεαηόη*.

Τ.

15. That *τ*, which has a soft thick sound, like that of (*th*) in *thaw*, *thin* &c., is entirely silent, when it is aspirated; and the aspiration, or (*h*) is in full power, as, *δο ἐῖς*, (*thy house*), is read, *ἡῖς*: sometimes a servile *δ*, or *τ* is indifferently prefixed to it; and in both cases it has the force of a single *δ*, thus, *βυτ δτῖς*, or *ττῖς*, (*your house*), is read, *δῖς*. Throughout this volume, for the reader's ease, a *δ* is prefixed to *Τ*.

Such as desire to get more insight into the Grammar rules of this language, may have recourse to the laborious M. Hugh MacCurtin's Irish grammar. The chief difficulty of reading or speaking Irish, consists in pronouncing *δh*, *ςh*, and some diphthongs and triphthongs rightly; but this is easily overcome by practice, or a little instruction by the ear, whereby, the pronunciation of the language will become agreeable, there being much use made of vowels and little of consonants in it.

FINIS.







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